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WOMAN'S WORK FOR WOMAN

Wilson Mrs Richard Oct92

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Mission Fields and Subjects for Monthly Concert.

JANUARY	General Summary.	JULY,	Indians, Chinese and Japanese in America.
FEBRUARY	China.	AUGUST	Papal Europe.
MARCH	Mexico and Guatemala.	SEPTEMBER	Japan and Korea.
APRIL	India.	OCTOBER	Persia.
MAY	Siam and Laos.	NOVEMBER	South America.
JUNE	Africa.	DECEMBER	Syria.

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WOMAN'S WORK FOR WOMAN.

VOL. VII. FEBRUARY, 1892. No. 2.

A CABLEGRAM received at the Mission House on January 13 announced the death of Mrs. W. A. Carrington of Rio Claro, Brazil. She was a member of the Gurley Church, Washington City, and only in her twenty-first year when she joined the mission, with her husband, in August, 1890.

ALL the Persia party have reported safe arrival in their several cities, including Mr. Allen who took "the second section of the train." Those for the remotest station, Hamadan, arrived November 19, and held a happy prayer-meeting right off inside the Faith Hubbard School.

IN a letter of December 15, Dr. Jessup, of Beirût, says that cholera had appeared at a village thirty miles south-east of Sidon and strict quarantine was established in that direction. Miss Brown, who was at Beirût, was wondering how she could get back to her sister, and Rev. George Ford and Dr. Graham, of the College, were provokingly detained from their homes by a ten days' quarantine, although they had gone, by request of an official, expressly to investigate the cholera facts and with his promise that they should not be quarantined.

FEBRUARY FIRST will round out forty years since Dr. and Mrs. W. W. Eddy landed in Beirût.

CHININGCHOW, a city four days south of Chinanfu, is open to our mission and a piece of property has been bought there to be used at their option. It will be remembered that just a year ago Dr. Hunter and his brethren were driven out of this city by a mob. Negotiations for an adjustment of relations, which have [illegible] ever since, were consum- him [illegible] exam[illegible] and [illegible]er last through Rev. Gil- [illegible]ised [illegible] to go [illegible]inanfu. He was ten- insi[illegible] In the m[illegible]ompense in money for [illegible]trine," for a[illegible] from Dr. Hunter, a on [illegible]r, bu[illegible] and himself from [illegible] of the op[illegible] or [illegible] 18[illegible] all the gentry of the city and a feast from a chief official, whose word is pledged to protect missionaries in future and to punish any who may scatter abroad anonymous placards reviling Christianity.

IN painful contrast to the recent action taken by officials in Chiningchow towards foreigners, is the treatment which Chinese have lately received in several towns of California amid the indifference of white citizens and, in some cases, with the countenance of the Court. We sincerely hope the government of China will call on the United States for reparation.

"MUCH harm those writers do who come to Japan for only a few months," says a missionary teacher, "and write of it as though it were an earthly Eden. One of the latest girls we have taken on a scholarship was rescued from a life of shame. Her brothers were going to sell her for $40. She is only ten years old. The mother of one of our sweetest pupils has been put away by her husband in the past year and is forbidden to see her daughter. If there was ever a country that needed the Gospel it is this same beautiful Japan, so fair in the face, so absolutely rotten to the core. Dr. —— said to me when I first came: 'Don't work for the Japanese; work, work for Christ.' I should have given up long ago if I had not laid up those words in my heart. I find myself, when some new case of deceit arises, saying: Christ died for them, died for them, died for them, as well as for me, and it gives me new courage."

THE *N. Y. Sun* (January 13) says that the Congo Railroad Company has constructed in Belgium three iron buildings for the use of Belgian missionaries. The whole cost is defrayed by the company, who think it will pay them to give this assistance to missionaries on account of the excellent influence they have upon the black workmen and the care they bestow upon their health.

THE Twenty-second Annual Meeting of the Women's Board of Foreign Missions (New York) will be held on Wednesday and Thursday, April 13 and 14, in the Brick Church, New York City.

"At the Annual and Special Meetings of this Board those entitled to vote shall be the officers, managers and honorary vice-presidents, *ex-officio*, and delegates as follows, viz.: two from the executive committee of each Presbyterial Society and one for every five Auxiliaries."

Delegates please send their names and addresses to Miss H. C. Kingsley, 53 Fifth Avenue. All desiring entertainment are asked to notify Miss M. G. Janeway, 67 West Thirty-eighth Street.

LETTER POSTAGE to every country where our missions are (except Mexico) is *five cents for* HALF *an ounce or any fraction thereof*. It is humiliating to remember that we may, in our haste, have ever sent a two-cent stamp or an American postal card. Extra postage is charged if there is the least overweight, and three or four times the original rate if a two-cent stamp is used. In Brazil, 15 cents extra is demanded for the smallest weight above HALF an ounce.

WHEN a lady in Nova Scotia sent us money this week, asking for a book which is issued by the Board of Publication in Philadelphia, we sent for it with great alacrity. She is entirely excusable for ordering from the wrong city, because — she lives in Nova Scotia. But when those residing in Philadelphia send to *Woman's Work* to subscribe for *The Church at Home and Abroad*, which is printed in their own city, or those in Cleveland ask us to send the same magazine, it strikes us as infelicitous. These are *not* illustrations of "the longest way round, the shortest way home."

A STARTLING article upon the "Revival of Hook-swinging in India" may be found in the *Missionary Herald* for January. It is written by a missionary who, along with thousands of Hindus, witnessed the shocking sight near Madura, last October.

THE Senate has unanimously ratified the international agreement regarding the slave trade in Africa, which was arranged in Brussels in 1890 and had been already signed by five European powers. A valuable article upon "The Treaty of Brussels and Our Duty" appeared in the January *Forum*.

THE *New York Independent* of January 7 contains a timely article upon "Democracy in China."

THE name, William Carey, will ring through the world this year in connection with the centennial of the Baptist Missionary Society of England. The "London Society" (Congregational) was formed in 1795.

BISHOP CROWTHER, the black Bishop of the Niger, died in London the last day of 1891. He will be mourned as a good man with a wonderful history, but it is possible that some necessary reforms in his diocese may be hastened by his death.

THE Church Missionary Society (England) has lately sent forth a band of twelve men and women for Ichang, 1,000 miles up the Yang-tze Kiang.

THE girls' school-house of the Southern Methodist Mission in Hiroshima, Japan, was burned to the ground in October. The teachers pluckily begun school the second day after, in a hired house, without waiting to replenish their wardrobes, which were swept off in the flames.

THE Woman's Board of Missions (Boston, Congregational,) held its annual meeting in Brooklyn, N. Y., January 13-14. Receipts for the year amounted to $141,400. The constituency of this Board is east of Ohio.

THE Secretary of Synod's Board of the Reformed (Dutch) Church has gone to visit their missions in Asia. This was planned and the necessary funds were raised by elect ladies, chiefly members of the Woman's Board of Foreign Missions. We honor their progressive spirit and congratulate them on the reward that is before them when Dr. Cobb returns.

IT is surprising to learn that the Zenana Society of the rich Church of England is in financial difficulty. They sustain 142 missionaries besides many helpers.

WE have been asked to state whether there are zenanas in Africa. Not one. The term can be used of India, only. If you don't understand about zenanas send to the Philadelphi[illegible] their leaflet, *What is a Ze*[illegible]

No room for a ma[illegible] those printed in ou[illegible] 1891, are equally se[illegible]

OUR MISSIONARIES IN CHINA

AND POST OFFICE ADDRESSES.

Letters should be directed *American Presbyterian Mission* (such a city), *China.*
All letters for the Shantung Province should be sent to the Port, *Chefoo.*
Letters for Nanking may, for the present, be safely sent *care of the Mission Press, Shanghai.*

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Mrs. John G. Kerr,	"	Mrs. J. M. W. Farnham,	"	Mrs. Geo. S. Hays,	Chefoo.
Miss Harriet Lewis,	"	Miss Mary A. Posey,	"	Mrs. Paul D. Bergen,	Chinanfu.
Mrs. W. H. Lingle (of Lien Chow)	"	Mrs. J. N. B. Smith,	"	Mrs. John Murray,	"
Dr. Mary W. Niles,	"	Mrs. J. H. Judson,	Hangchow.	Mrs. I. L. Van Schoick,	"
Mrs. Henry V. Noyes,	"	Dr. Effie Worley Bailie,	Soochow.	Mrs. J. B. Neal (*en route* for the U. S.),	Chinanfu.
Mrs. J. M. Swan,	"	Mrs. J. N. Hayes,	"	Miss Emma Anderson,	Wei Hien.
Mrs. O. F. Wisner,	"	Mrs. T. W. Houston,	Nanking.	Miss Emma F. Boughton,	"
Mrs. F. P. Gilman, Nodoa, Kiung Chow,	Hainan.	Miss Emma F. Lane,	"	Dr. Mary Brown,	"
Mrs. J. C. Melrose, Kiung Chow,	"	Miss Mary Lattimore,	"	Mrs. F. H. Chalfant,	"
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Miss Edwina Cunningham,	"	Dr. Mariam Sinclair,	"	Mrs. W. O. Elterich,	"
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In this Country: Mrs. Abbey, 104 Court St., Newark, N. J.; Miss E. M. Butler, Tyrone, Pa.; Mrs. Geo. Fitch, Wooster, O.; Dr. Mary Fulton, 1334 Chestnut St., Phila., Pa.; Mrs. S. A. Hunter, Morgantown, W. Va.; Mrs. Leyenberger, Wooster, O.; Mrs. J. H. Laughlin, Newville, Pa.; Mrs. Nevius, Ovid, N. Y.; Miss Noyes, Seville, O.; Mrs. J. L. Whiting, Oberlin, O.

There are other ladies in our China Missions, as: Mrs. Lowrie, Mrs. Wherry, "Mother" Lane, Mrs. McCandliss — about a dozen in all — whose names are excluded from the list above, only because they have no formal connection with the Woman's Societies.

THIS fac-simile of a hand-bill which was circulated among Chinese students at re- him a exami[illegible]ions, in Nanking and else- [illegible]ised b[illegible] to go [illegible]wed with the explanation, insi[illegible] In the m[illegible] *Missionary Gleaner*, Lon- [illegible]trine," for a[illegible]warded there by a mis- on [illegible]r, bu[illegible]ow. The characters [illegible] of the op[illegible] of killing the devils and burning the books." Inscriptions which have been left off the sides were pronounced "too bad to translate." Many hand-bills were pointed directly against the Lord Jesus. The old man in spectacles on our right, is a Chinese sage, superintending the murder of foreigners who are intended, as shown by their dress, for Roman Catholic priests. The books are supposed to smell so that those directing the holocaust are obliged to hold their noses as seen in the picture.

"If ever the Mission Press was needed, it is wanted now in China" says Mr. McIntosh, the manager of ours at Shanghai. "From the province of Hunan there has poured forth a steady stream of anti-foreign pamphlets and placards, untranslatable on account of their blasphemy and filth, and poisoning the minds of the people all along the Yang-tze valley."

To the point, in this connection, is the proposal, among many improvements called for by the Press at Shanghai, to employ a first-class Chinese engraver there.

Rev. J. L. Nevius, D.D., of Chefoo, now in this country, has sent us his estimate of the present situation, as follows:

The riots in China seem to have largely subsided. The Western Powers laid the responsibility of protecting their own citizens and making reparation for damage done to their property, upon China. This responsibility she accepted and seems to have discharged, so far, satisfactorily. There is no doubt that the Chinese Government is desirous of conciliating and cultivating friendly relations with foreign nations. Her best interests, if not the continuance of the present dynasty, depend upon this. We may hope, then, that in the good providence of God our missionaries may be kept in safety and carry on their work without interruption. At the same time, we cannot ignore the fact that similar outbreaks may occur at any time in any part of China and that it is probable that before many years the present dynasty which has existed for 250 years, an unusually long continuance in that Empire, and which has been for many years in a state of decadence, may come to an end. It should be the constant prayer of those who love the cause of missions, that He who holds in His hands the destinies of nations and individuals may overrule all the changes impending in the future, for the good of His cause, and shield His servants in the hour of danger so that they shall suffer no harm.

A COUNTRY DAY SCHOOL IN CHINA.

One finds them a very queer contrast to foreign schools. Before you reach the door, quite a distance down the narrow village street may be heard sounds like the humming of some large variety of bees accompanied by a strange, irregular rising and falling. This assures the visitor that the pupils are hard at work, quite as surely as the living silence of an American schoolroom gives the same promise. But the first intimation of one's presence hushes them instantly and brings every young student to her feet as if the lids had been taken off from so many Jack-in-the-boxes. When the visitor is seated and gives them the invitation, they resume their seats and wait for what may be coming.

Lessons are all of the same sort. The wee tots are committing "the three character classics." A higher grade commits the ——— and Matthew's Gospel. Others commit other Gospels and Mencius, or Old Testament History and the Analects of Confucius. They are not divided into classes, but each pupil goes forward without reference to any one else. They do not trouble themselves about the philosophy of Confucius or Mencius. They have no mathematics nor physics nor anything that requires the use of other powers than memory. But in that direction their attainments are wonderful. The examination consists chiefly in having each pupil recite page after page of the Gospel, or classics, she is studying. She rises, turns her back to you and her book and begins at the beginning with such lightning speed that the ear for a line or two can hardly distinguish one character from another, and keeps this up until her examiner starts her in another place by repeating a few words. She takes up the new paragraph or chapter without pause and continues, until another stentorian interruption transfers her to another chapter, and so on to the *end of the Gospel* or other book in hand.

Thus: Pupil begins at Matthew, chapter i., and buzzes forward. On a sudden the examiner cuts the air like a hoarse shrill whistle with, "And when they were come into the house." Buzzing goes on as directed until "In those days came John the Baptist," is heard. Buzz, buzz, buzz. "And seeing the multitude." Buzz, buzz, buzz, buzz. "And when thou prayest." Buzz, buzz. "When he was come down." Buzz. "And when he was entered into a ship." Buzz, buzz, buzz. So, on and on, until "Watch, therefore," and "When the Son of Man shall come in His glory," are screamed out by the harsh voice and taken up by the tired childish voice, closing at last with the far-reaching command, "Go ye therefore."

When your little girl has done, she meekly sits down and gives place to another phenomenon of the same sort, without apparently expecting or wishing a word of praise. A seven-year-old, in the school I visited yesterday, recited thirteen chapters of Matthew or John, [illegible] other classics. The pupil[illegible] is v[illegible] are all children of Ch[illegible] parents seem quite we[illegible] vantages of an educ[illegible] viated sort.

A HOSPITAL CHAPTER FROM SAM KONG.*

EVERYTHING here is in its infancy so you must not expect anything great yet. We have three rooms in use for hospital purposes. You would consider them dark, for each has but one window, but they are much nicer than Chinese rooms in general and seem quite airy compared with them. The furniture consists of one or more pair of trestles, with boards fastened together by cleats laid on them. We expect the patient to bring some one with him so there are two, and sometimes four, beds in a room. As yet we have neither chairs nor tables. We put things on the windowsills, the beds, or the floor.

Then Dr. Machle has had a room fitted up for a dispensary and divided it by a partition in which is a little, sliding, wooden window. The rear division is the consultation room. It has one little window and two larger ones and at present is quite cheerful, but as these windows are unglazed it will be very cold in winter. Perhaps a hole may be made in the wall and a small stove put up, but no one at home can imagine how long it takes to get anything done here. Out-patients enter the chapel, where they hear the Gospel preached either by the Chinese pastor or by the medical assistant. After that, one by one, they pass into the consultation room and go out the other side of the partition where they wait for medicine, which is handed through the sliding window. There are two sets of shelves fastened to the wall, an operating table (not made for that purpose), a chair, a large old writing table with drawers and closets, and a small cupboard in which to lock up some medicines. People often come without anything in which to carry medicine, so there are cheap little earthen pots which they may have for a few cash. We also save condensed milk tins for that purpose. Sometimes a patient will bring a section of bamboo as a bottle.

Shall I tell you about some of the patients? We had one brought five days' journey in a chair. He was dying of consumption. Dr. Machle made him comfortable, gave him something to strengthen him a little, and after a week or two advised him to go home while he was able [illegible] In the meantime he had heard [illegible]trine," for a man here can speak on [illegible]r, but [illegible]

* [illegible] of the opening of this station, see [illegible] 189[illegible]

his dialect and talked frequently with him. He was from Hunan, the adjoining province. You know the Hunan men were the chief native agency in putting down the T'ai P'ing rebellion, and they are rather haughty and independent and hate foreigners so much that, I am told, none are allowed in the province. I hope he may have carried away some impressions that may dissipate such ideas, and make him willing to accept Christ.

Then, there were two Iu men (pronounced somewhat like "you"). One seemed to be a man of some importance. He was brought in a chair and had more than one attendant. The doctor operated successfully on his eye. He is to return after a time to have the other eye treated. Providentially, a Christian here is able to speak their language and they, too, heard the Gospel. The Iu men were very quiet and not quite as prying as the Chinese. They liked to hear the organ played when I sang with the school children in the mornings, for we also have a little school. No one is allowed to go up among the Iu. The invitation which Dr. Machle received was afterward withdrawn, because all the elders had not united in giving it.

Then there was a blind woman sent home to-day. The trouble had begun nearly ten years ago so that one eye was perforated in a number of places. She was a good, patient creature while here, always saying "No pain" in answer to my inquiries. She was very poor. No one came to take care of her, so one of our good Christian sisters prepared food and sent or brought it to her twice a day. She was very happy to be able to walk from room to room unassisted and to distinguish objects. Her sight will never be good. She was not a Christian, but the Bible woman talked to her very often and, now, instead of going directly home, she has gone to the house of a Christian woman and they will talk to her of Jesus. One Sunday when I went down to the woman's prayer meeting before service, I found four or five holding a little meeting in her room. One of them told her she ought to worship God, for it was he who gave Dr. M. the power to help her.

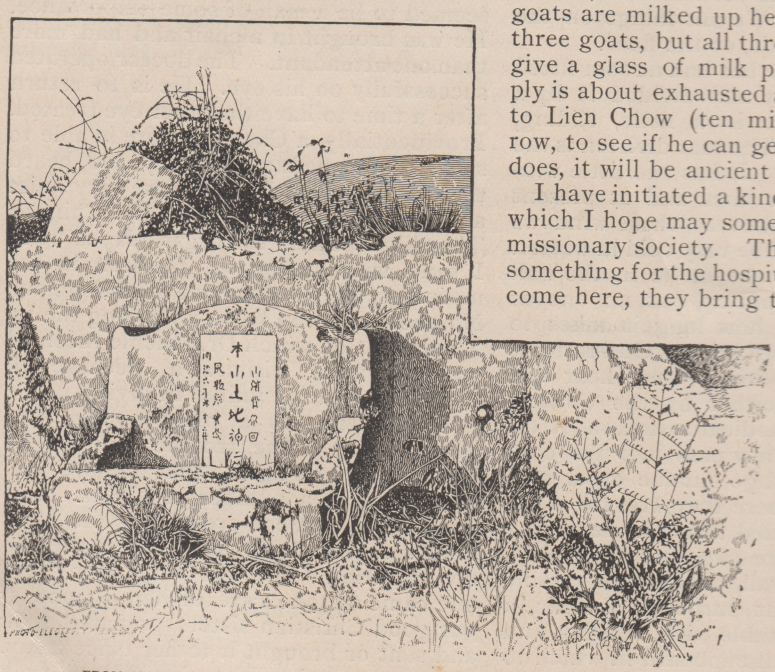
There is a Christian woman now in the hospital suffering from a lingering disease, which is not often cured. Her diet is of the utmost importance, so I have been

preparing her food and giving it to her every three hours. To-day I tried her husband as assistant, but he gave her something at the wrong time because she wanted it. The doctor wished her to be bathed daily, so I asked the Bible woman to do this and I would help her. She went to the hospital kitchen to boil water. I followed her and, while speaking to her, picked up a few chips and added them to the little furnace fire. She uttered an exclamation of surprise. The Chinese cannot understand how a lady who reads will also do anything like a servant's work. When we bathed the woman of course it was very carefully done, and I supposed would be done that way again, but, going in another day, I found a washtub there and that the Bible woman, in the goodness of her heart, had drenched the patient. The doctor was very anxious, but she survives. At another time, having insisted that her husband should wash the floor in places, I gave him materials and left him and came back shortly to find that the room had been flooded. The floor is somewhat uneven so there was quite a system of lakes. She and her husband are both Christians, and she prays over all her food and medicine.

When I see how few appliances we have and what a beggarly array of bottles there is on the shelves, I wonder that anything can be done. Dr. M. has had nearly one thousand attendances at the dispensary since the beginning of the year, and he was away over a month when he went to Macao to bring us up.

Among the out-patients are many babies — wretched looking little things — but they frequently recover. One between two and three years old, brought in to-day, is so scrofulous and rickety that its teeth have all rotted off, the gums are also frightfully diseased. Poor little thing, how old its face looked! We often need to give them milk. It must be condensed, for neither cows, buffaloes nor goats are milked up here. Dr. M. bought three goats, but all three together do not give a glass of milk per day. Our supply is about exhausted and a man must go to Lien Chow (ten miles away), to-morrow, to see if he can get any there. If he does, it will be ancient and expensive.

I have initiated a kind of sewing society which I hope may some day bloom into a missionary society. They begin by doing something for the hospital. When patients come here, they bring their own bedding consisting of a cover and a mat to lay on the boards. But some people are very poor and winter is coming. There is a peculiar kind of comfort made here. The cotton is packed rather compact and an irregular network of coarse thread holds it in place. We find them nice, but we cover ours with thin white muslin which can be removed and washed. I think of buying two of these comforts, and the women of the society are to make covers for them of basted quilt patches which some young people in America have sent out. The Chinese do not like to be wrapped in white covers. It looks like death and mourning to them, so these parti-colored covers will be just the thing. I hope this work will serve a double purpose, to be good for the bodies of the patients and for the hearts of the women, for the selfishness of heathen is hard to eradicate.



FROM MACAO. SHRINE TO THE EARTH GOD, LOCAL DIVINITY OF THIS HILL.

Louis

CHARACTERISTIC FEATURES OF MACAO.

THE little view given here is from the quaint old city of Macao, half Portuguese half Chinese, so situated as to form a triangle with Canton some ninety miles to the north, and Hong Kong forty miles eastward.

It is delightfully located on a peninsula having on one side the outer harbor, across which one may look between the intervening islands far off to the open sea; and on the other, the inner harbor beyond which rise the high hills of Lapa Island, or Tui Min Shan —"opposite hills"—as the Chinese call them. In former days there was a great deal of wealth represented here and there are still on every hand traces of grandeur, but the busy trade of the past has long since drifted away. It is still beautiful, however, with many vistas to be seen much like that of the picture, which gives, too, a good idea of the high walls by which the enclosures are surrounded, the arched gateways, terraces and tiled roofs. The foreground is a bit of garden in which we would doubtless find chrysanthemums, lilies, tube-roses, dahlias, brilliant pomegranates, oleanders, hibiscus, delicate crape myrtle, wistaria and many other varieties more or less familiar. Beyond the arched gateway is a broad street along which pass sedan chairs, jinrikishas, Portuguese soldiers in gay uniforms, [illegible]rsee shop-keepers, traveling merchants insi[illegible] their goods carried at each end on [illegible]pole borne on their shoulders, [illegible]r, bu[illegible]olies and workmen of every or[illegible] description, with now and then a carriage or possibly some one on horseback. Above the second arched gateway is a terrace with a parapet, formed of square tiles made in fancy patterns inserted in the brick walls; just inside are arranged a number of plants. To the right, we see the tiled roof of a house and a bit of the wall, probably colored bright yellow, the favorite color in Macao. In the distance, a winding path leads up the hill to the lighthouse with revolving light, always a prominent feature in views of Macao. From this point we overlook the whole peninsula and, far out beyond the harbor, in clear weather can descry the Halfway Island, half way to Hong Kong. Across the bay is a harbor where vessels lie at anchor and there is a little settlement with a Roman Catholic church. The Portuguese residents are Roman Catholics but the Chinese here, as elsewhere, are wholly given to idolatry and we find their temples and here and there beside the street, or on a hillside, or under a tree, the same wayside shrines that abound everywhere. The inscription indicates to what divinity the shrine is dedicated, and we often see incense burning and offerings presented at such places. The worshipers seem very devout and deeply in earnest and I always imagine that they are in trouble and seeking in their blind way for help. They are usually women, and belong to the middle or lower classes; but one evening, just at dusk, in

A MACAO VISTA.

Macao, I came suddenly upon a shrine, where a young, beautiful and well dressed lady was worshiping. She was alone, and it was so unusual to see her at that time that I wondered then, as I have often since, what special blessing she was seeking.

Macao has long been more or less a centre of missionary work and influence. Dr. Thomson and our beloved and lamented Mr. White with their families have resided here for several years, and from this point carried on most successfully their work in the populous districts near. From the early days when families of Canton merchants found residences here, Macao has furnished a safe and pleasant retreat for missionaries, whenever the state of the country has been such as to make it unsafe to reside elsewhere.

Harriet Noyes.

LAN YU-HO AND HIS FAMILY AT DINNER.

A SPECIMEN OF CHRISTIAN FAMILY LIFE IN CHINA.

An ordained evangelist, Lan Yu-ho, and his family live in the district of Linchu, in the central part of the province of Shantung. In connection with one of our missionaries, he has charge of a very interesting and promising evangelistic work in that district. Lan Yu-ho will be readily pointed out in the accompanying cut. He wears the same head covering at table that he generally wears in the house, but some members of the family are more than ordinarily wrapped up, for it is evidently a cold day in winter. His wife, who is on our left with a little one on either side of her, was educated in the girls' boarding-school at Tungchow. Their five living children are with their parents at the dinner table, a sixth child having died.

This is a representative family of their class, the middle class, and theirs is a happy Christian home which, as an object lesson, is no doubt having a marked influence in transforming the family life of young converts with whom these Christians are associated. In this family no servants are employed and the daughte who are large-footed, learn how to re every household service with thei Hospitality is constantly ex

the children are seen by the guests along with their parents. The family meals are as regular and orderly as in good homes in America, and in this family, as in Christian lands, (though contrary to the custom of their own people,) daughters and sons receive the same affection and regard and the same religious and intellectual training. There are, now, many such homes in China; their influence for good can hardly be overestimated.

J. L. Nevius.

FRESH GLIMPSES OF THE ANCIENT CITY OF NANKING.

Prefatory Notes for New Readers.—I.—Nanking was opened as a station of our Central China Mission through the boldness, firmness and address of Rev. Albert Whiting, in 1875. He died while engaged in relieving the famine sufferers in 1878. Mrs. Whiting (since become Mrs. Abbey) was the first lady in foreign dress that ever appeared in Nanking. There was no other missionary in the city at that time, although the China Inland Mission had a native representative there. Since then, Methodists, Disciples and Friends have all in turn joined us, the Methodists bringing the largest force and means. They have a university and their large Philander Smith Hospital. A riot last May caused suspension of missionary work for a time.

II.—Nanking, with her half million people, is on the south bank of the Yang-tze River which washes its northwest side. Satin, plain and brocaded, is the chief manufacture, and it is the only city in the Empire where velvet is made. It has long been a literary centre and the best bookstores in the country are found here. Mandarin is the language spoken as in all the country drained by the great Yang-tze Kiang. The city is very irregular in shape, walled, with thirteen gates. The northern part, hilly and covering many square miles, was destroyed in the T'ai P'ing rebellion and has never been rebuilt and is open, cultivated country.

The accompanying illustrations are furnished by Mrs. Abbey. No. 1 represents boats in the canal which is a part of the moat outside the city wall. The stalks on our right are reeds, for fuel. (2) Girl fanning the fire to make tea. (3) Entrance to a Confucian temple. (4) The universal agent of traffic.

EDITOR.

[*Extracts from Letters.*] — Nanking is 200 miles from Shanghai, a trip requiring more than twenty-four hours and made part way by steamer and part way in *sampans* or small boats. The wall is twenty miles in circumference and at the West Gate (near which we live), it is seventy feet high. Where hills and rocks come in the way, the wall is built in to fit. In many places it is wide and sodded, so one can walk or ride on top. Where hills join it we ascend on our donkeys. Inside the wall is both city and country. The south and east sides of the city are most densely populated; north and west are farms and country. We live on the outskirts of the city. Two minutes' walk will take me inside, but there I never go. We cannot [illegible] without escort and must be carried in on [illegible]r, but we walk in the lanes on the [illegible] of our compound.

The narrow paths are bordered by hedges. All the hills are graveyards, but the dead do not disturb as the living, so we enjoy walking there. What views of the country! We look down on the busy life below, the dirt and confusion, but here the air is sweet and fresh. Spring is coming and everything is green and spring-like. Yesterday (March 26), I gathered great bunches of wild flowers.

China fulfills my ideas of the Orient in the primitive ways of the people — one sees the sower scattering the seed, men and women carrying all the burdens with no aid except from the donkey. Along the narrow streets they come with tinkling bells, reminding us of Bible pictures. There are but few trees and no running streams in Nanking, so the people dig artificial ponds to hold rain water. Most of them are stagnant and covered with slime. They use these to water their gardens and in them wash their rice, vegetables, clothing and themselves. We use rain water boiled and filtered. From the windows of the teachers' house Purple Mountain can be seen, as high as any peak in the Catskills. It is perfectly bare — not a green thing about it. The teachers' home is built of dark gray brick, the roof of black tile, like all the roofs in China. There are porches all around the first and second stories; the lower has a stone floor; the upper, wood, painted a sort of pink. All the woodwork through the house is stained cherry and highly polished. Doors and windows are very large, but in July and August they all come out and still we may need to sleep on the porches to keep cool. There is an open grate in every room and stoves are also used in coldest weather.

China is not the charmingly dainty country that Japan is, neither are the people picturesque. A little low shed answers for the house, thatched with grass and twigs, a few poles for support, sometimes mud walls with mats fastened on to cover poles, bare ground for floor; and there, pigs and people live together. Their habits of living make

them very unhealthy, and they have malaria all the time. When the chill comes one day and fever the next they think it is an evil spirit. We white people are spirits, too, so they are

really afraid of us. They often surround our compound marching and beating gongs and shouting to drive away the spirits we foreigners keep. They fear the spirits of their ancestors more than devils or gods.

A dead man in his coffin was put outside our wall one day and the people came there and worshiped. Each day his wife came and threw herself down weeping and wailing, while the children burnt incense. They built bonfires at night and left lanterns burning. They always leave an opening in the grave so the spirit can get out.

The poor have no fires in their houses, but pile on clothes till they look like stuffed bags. Your heart would ache if you could see the lonely, barren lives of the poor. My one desire is to help them.

(In April).—The country is pretty all around. From my window I see the little homes and vegetable gardens. Outside the compound walls, grass is thick and green; lanes and hedges are full of vines and flowers and there are whole fields of yellow mustard. I never saw such freshness or such abundance of flowers. Everywhere I go, I come back laden. To-day I have a great branch full of roses and beautiful white wistaria.

(In July).—Our only comfort is under the punkah. The early morning is the hottest time. It is impossible to live on the first floor. Everything is damp and moldy—even our clothing has to be kept in tin-lined boxes.

Here is the "lodge in a garden of cucumbers"; a little house in the midd[illegible] a garden and cucumber vines trai[illegible]

and supported several feet high. The fruit grows long and is good. The fruits of the season are peaches, apricots and plums, but none have the taste of home. Another unhomelike thing: there is no calling nor going out after dark. I bought seven pots of crysanthemums, beauties and full of flowers, for forty cents.

Emma F. Lane.

The city is very old, very aristocratic and very proud, once, before the discovery of America, the abode of Emperors and their courts. Like Peking, it had its forbidden city, within whose walls no foreigner was ever allowed to enter. Now, all connected with that royal residence,—palace, halls, courts, walls, everything except the gateway, is one desolate ruin. An old building, the prison for the Emperor's refractory wives, is still standing and is now a powder magazine. About thirty years ago Nanking was taken by the T'ai P'ing rebels (whose object was to overthrow the present dynasty) and made their headquarters. Before that time it was a proverb among the people that they did not fear the God of Heaven. The rebel chief assumed that very title and reeked vengeance upon the people for their impiety. At that time the royal residence, thousands of homes and every heathen temple were leveled to the dust and every idol was defaced or destroyed. Its women were brutally treated; its streets made to flow with the blood of nearly a million citizens. It has never recovered from the effects of that terrible time, yet there are now about 400 heathen temples here, one of which contains 10,000 idols. You may then imagine how many the rest contain. Notwithstanding all the chastisements of Heaven the people are still very proud and difficult to reach with the Gospel of Christ.

W. J. Drummond.

PATIENTLY WAITING.

Some forty years ago a young man who had given his heart to the Saviour, was graduated from the Ningpo Boys' School and went to his old home to see what he could there accomplish for his new Master. In his village not a Christian was to be found. He desired to open a school, but so great was the opposition to the "new doctrine" that no one was willing to rent him a room. He persevered in his efforts and in preaching, and, after a time, one woman, a relative, becoming interested, through her influence he succeeded in securing a room and getting a few pupils.

The interest the woman had taken deepened as she learned more of the Gospel and finally she was led to accept Christ as *her* Saviour, too. From the first she took great pleasure in spreading the good news and soon had the joy of seeing her friends and neighbors follow her example; and now for years a flourishing Church has existed in that village, a goodly share of the members being the fruits of Vaen-jing-bo's efforts.

The young man was soon transferred by the mission to work in another place and for many years he—the Rev. Bao Kwong-hyi—has been pastor over a large church in the city of Yü-yiao. But my object in writing this is not to speak of on[illegible] but of a call I made lately upon [illegible]-jing-bo, who for some years past has been an invalid confined to her bed. I always loved the dear old lady and ever since she has been unable to come to Ningpo I have wanted to go and see her, but had been hindered hitherto. This spring my husband and I were able to go together.

We found her house consisted of one mud-floored room which served as kitchen and dining-room as well as bed-room for herself and the woman who takes care of her. She greeted us with a warm welcome, though she could not raise her head and her hands trembled with palsy.

She told us she was seventy-five years old and when Mr. McKee said: "You will ere long be going to Heaven," replied, "O! if the Lord *would* see fit to take me soon, I should be very happy."

We reminded her of the need of patience and that the sorrows of this world would only make the joys of Heaven greater. With a face that seemed to reflect those joys she exclaimed, "When I think of God's wonderful goodness in choosing us poor *sinners* I think we *ought* to be willing to suffer here awhile." She told me a little of her sufferings, but not a word of complaint escaped her lips.

Many years ago, when no one else was willing to undertake the responsibility, she consented to take into her household and to board a poor girl without home or friends who had become blind in our

school. This woman is now her only companion. Instead of saying "Here I lie with only a blind woman to care for me," she remarked with gratitude that it was God's kind providence which had given her this woman to care for her in her helplessness. We were glad to find that the blind woman seemed to feel her responsibility and was doing all she could for her friend.

Our faith was quickened by this new evidence of our Lord's ability to cheer and sustain in the midst of trials. I have seen many Chinese willing, even anxious, to depart from this life when they had no hope of recovery, but it was a surprise and great joy to find one with her will so given up to God's as to be willing to live on in suffering, with no earthly hope, just so long as her Father willed it so.

Old Vaen-jing-bo's faith and joy were such an inspiration to us that we wished we could bring to her bedside all tired and sorrowing ones, there to learn lessons of contentment, submission and peace.

Abbie P. McKee.

THE LORD'S WORK ON THE ISLAND OF HAINAN, SOUTH CHINA.

Mr. Gilman wrote early in August, saying that there was to be a great idol feast in Nodoa in the latter part of that month, and wished me, if I thought advisable, to prepare some medical supplies and come to his assistance at that time. When Mr. White took a trip with Mr. Gilman into Nodoa, Namfung, etc., they had one fair day in three weeks and the other days it rained. It is wonderful how much it can rain here when the weather gets ready for it; the wind will shift to all points of the compass within a few hours and from each point will come a heavy shower of rain after perhaps twenty minutes or a half hour of intense sunshine. The effect upon those parts of the road which are red clay, upon the trees and bushes which almost conceal the path in many places and upon the traveler's clothing, is not the most agreeable. Fortunate on this trip in having a strong-limbed Chinese pony, I could cross the streams in comfort. A high clay bank descending toward a rapid stream was so slippery with mud that the pony planted all four feet firmly and went down on the slide, to the delight of the two bystanders, but to the anxiety of his rider. The daily rains in Nodoa did not much diminish the enthusiasm of the visitors to the fair, whose number ran up into the thousands.

Mr. Gilman was constantly amid the crowds, moving from theatre to temple, from temple to Taoistic figures of men and women cleverly made and intended to represent the delights of heaven; from there to the gamblers' quarters, to the shops and back again, with that same big hat, large stature and a smile that would melt the stony heart; tracts in one hand, umbrella in the other and capacious pockets overflowing with pamphlets and gospels; until, toward the end of the week, he returned, without the smile, to say that he could walk from one end of the street to the other and no one would notice him and those who understood Hainanese and had heard his story would step aside to let him pass. We both had to go to the rescue of Mrs. Gilman from time to time, who was quite pleased to be thronged by women, but who did not enjoy being stared at and commented on by Chinese men. It seemed marvelous where such crowds of Chinese women could come from, for the appearance of the region around Nodoa does not give one the idea of being thickly populated. In spite of the six languages in use by the people there, many, both men and women, could understand our speech, and services in the Hakka and Mandarin languages were well attended. Between six and seven hundred consulted me medically, of whom a large per cent. had ague, mostly people from villages. These villages are apt to be at the head of a little valley, where a small stream may have its rise, and the irrigated fields extend from the tree-concealed village on down the valley. In these places, at certain seasons of the year, malaria is rife. I was led to think that thirty or forty per cent. of those coming from a certain district were suffering from chronic enlargement of liver or spleen. How fortunate for our missionaries and helpers that the town of Nodoa and its outskirts are salubrious! Mr. Jermiassen showed excellent judgment and building skill in putting up the dwelling and other buildings and in getting so large a piece of land on high ground.

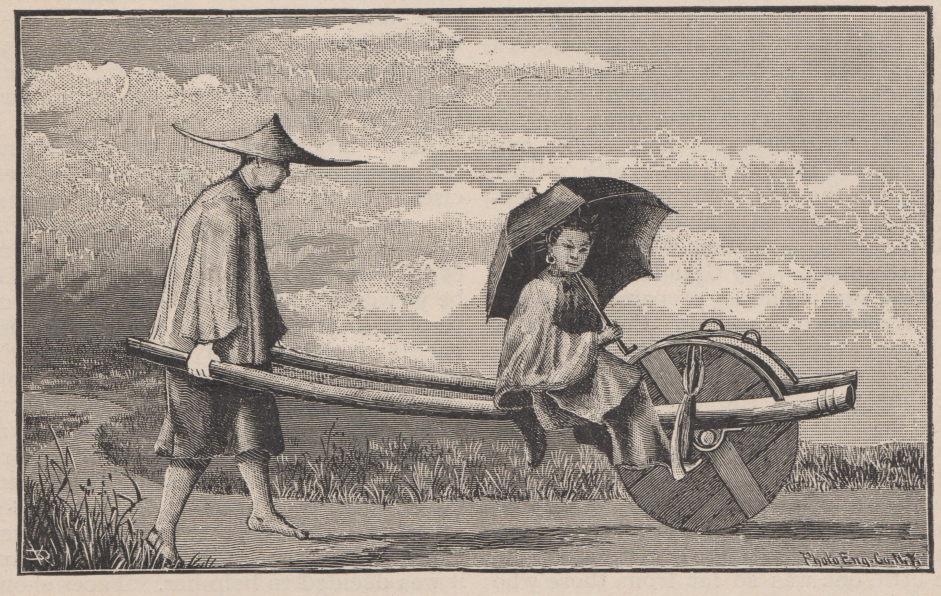
Of the four assistants at present in the Nodoa district, three are good men

one an excellent man who has earned the profound respect of us all. It is not often that we find so much earnest persuasiveness united to such a peaceful temper and quiet tact. No matter where he is, he is fearless in advocating the truth and, when reviled by his countrymen, still treats them as friends whose welfare he seeks. I was happy in attending the Tuesday evening meeting which Mr. Gilman has with the evangelists, where each gives an account of where he has been, the meetings held and with whom he has had religious conversation during the previous seven days. The names, disposition and susceptibility to truth are mentioned and I am not sure but some of our church workers at home might have gotten valuable hints from these Chinese evangelists.

I came away from Nodoa with a very favorable impression of the present work and future possibilities there, and myself built up and enlarged in the faith.

Meanwhile, work in both the schools, the dispensary and chapel in Kiungchow has been going on very quietly. To-day being the fifteenth day of the eighth moon, is the mid-autumn Festival, which is a great holiday with the Chinese and, fortunately, free from idolatrous ceremonies. Just at this moment Mrs. Melrose and Mrs. McCandliss are receiving a holiday visit from all the girls and Chinese women friends. Judging by the sound of voices the gathering must be large and happy. We are very thankful that such a number of women are putting themselves under the influence of the truth. No one is asked to come to the school nor required to attend daily and Sunday services for women, but they do not need to be asked and come often to Mrs. McCandliss for spiritual advice. Being born and brought up in China, she* has had better opportunity for knowing Chinese character than most foreigners and can more readily distinguish the false from the true. Perhaps it is not too much to expect that some of these women will soon be applicants for baptism. *H. M. McCandliss, M.D.*

KIUNGCHOW, HAINAN, Sept. 7, 1891.



AN HAINANESE LADY TAKING AN AIRING. FROM A SKETCH BY MRS. GILMAN.

* Daughter of Dr. A. P. Happer.

ONLY A FEW INCIDENTS THAT MAY SUGGEST A THOUGHT.

A CANTON woman took the first prize, offered two years ago by the Chinese Churches of that city, for the best paper on the Gospels by Matthew and Mark. Many preachers (not ordained) were among the competitors, and one of them, to whom the second prize was awarded, said the men would have to break a hole

in the (girls') seminary wall to listen to the instruction given there. This woman is as acceptable a Bible reader as she is scholarly and our ladies, while absent in America, have left some day schools in her charge. This lovely Christian woman receives a salary of four dollars a month.

AN ITEM FROM THE RIOTS.

I will tell you of one place above Nanking on the Yang-tze River. There were three ladies living in this place and their husbands had gone out into the country to preach. They were just putting their little children to bed, at about 7 o'clock in the evening, when the mob came. They caught up their children and ran. One lady had several little ones, and the kind Chinese Christians helped her and they ran too after her, each with a little child. On the way, some bad man knocked down the good Chinese woman who had the baby, and then what became of the little one? Did God forget it? Oh no, God saw it and he prepared the heart of a *heathen* woman to pity the little one, and she caught it up and ran away with it. The mob did not trouble her, for you see they thought she was on their side. What became of the dear baby? Several hours after, when the mothers had found a place of safety in an official's house, this woman slipped in with the baby. Can you imagine how glad that poor mother must have been? That same night when the little one was so far from those who loved it, two strong men were killed by the mob. How tender is God's care of the little ones!

Lucy A. Leaman.

AN OBJECT LESSON.

I have had tea for two Chinese Christians and, though Dr. Machle was present, I poured it, and presented it and the cakes to them and necessarily partook myself, in order to preserve the proprieties; for we do not let them think the ladies wait on the gentlemen and take what is left. We conform to some Chinese customs in meeting Chinese socially, but the missionary gentlemen here must be very careful to see that the ladies are never left to neglect.

Louise Johnston.

A RAINY DAY PRAYER-MEETING.

We had such a good and profitable time at our monthly prayer-meeting today. Though it was raining, 28 Chinese women were present, six of the number being heathen whose Christian friends had brought them here, hoping to lead them into the light of believing. The talks were good and they listened with the best of attention. Meeting was led by a Chinese woman.

Mary E. Cogdal.

AT THE MISSIONARY SOCIETY IN THE CANTON SEMINARY.

Members of the society are all poor, the teachers who receive the highest salaries, and are therefore most able to contribute, having only from three to five dollars per month; yet, in one year, their contributions amounted to more than forty-five dollars.

At a recent meeting the President (Chinese), at the conclusion of the exercises, took up her Bible and read James II., 15, 16: "If a brother or sister be naked and destitute of daily food and one of you say unto them: Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Then she told us of an old lady brought in from the country by our blind Bible woman. Her husband was dead, her house soaked and undermined by recent floods and she was in destitute circumstances. "And now," said the leader, "I would like to know what you will do about it?" After some inquiry it was decided to help her. Faces shone and eyes were bright with the joy of helping others and some were heard to remark: "We are so happy; these meetings open our hearts, and the more we do, the more we wish to do."

E. M. Butler.

A FAMILY GRADUALLY WON TO CHRIST.

For many years there was just one man in this family, at one of our out-stations, who was a Christian. He was away from home most of the time, so there was not much opportunity to teach other members of the household, yet the family did not worship their ancestors at New Years, and to a certain extent observed the Sabbath. Two of the boys came to Tungchow to college and were converted. About two years ago, another young man of the family came to Tungchow and while here called on Mrs. Mateer. She asked him concerning his soul, and he said he thought that "Heaven's great man" would be lenient with him. He

didn't commit sin and had stopped worshiping his ancestors, so he guessed it would be all right. She explained to him his true condition and he, becoming intensely interested, determined to stay a few days to learn more. Just at that time was the week of prayer, followed by Communion Sunday. He showed such good evidence of a real conversion that he was received into the Church before he returned home. Later on, his old father was received and, last autumn, an old aunt. Of her two daughters-in-law, neither are yet Christians, but both seemed interested when we visited their home last spring and pronounced the "doctrine" good. One of our students is teaching in that village and I look for a great awakening there. I believe schools are one of the greatest evangelizing agencies that we have.

Jean R. Ritchie.

VISIT TO AN OUT-STATION—A COMMON EXPERIENCE.

LEAVING the house at 6 A.M., I reached the passage boat shortly before 7 o'clock, but was disappointed in my hope of securing a separate room. It being the time for the autumnal sacrifice at the tombs, the boat was crowded with people returning home from this religious feast. I was compelled to take passage in a room originally meant for six but this day occupied by twenty men. Fortunately I took my own chair which I wedged between a table and a bunk, so that the pressure of seething humanity was felt only in front. Here, one of the most obese Celestials I have seen sat on a square stool, his front and back view, as he turned around, being equally unattractive. Opium and tobacco smoking, eating, sleeping, incessant chatter, went on all day. I could not move an inch until we reached Shek Lung* at 4 P.M. The heat was oppressive. Mrs. Henry gave me a good lunch, but I could not touch it in that room.

I had a class for Bible study in the evening. Next morning we started at 6:15, covered six miles easily and took boat for the remaining ten miles to Lin Po, arriving at 10 A.M. We held a session meeting, examined and received four candidates, earnest men ranging from 24 to 69 years of age. The pupils in both boys' and girls' schools were in full attendance, about 45. When the Christians gathered I found there were 70 church members present. Thirty-five of these, some of them old men and women, had walked from 15 to 20 miles to attend, others still further. We elected and ordained an elder.

A young man of thirty, who is the only Christian in a large village about ten miles distant, told of bitter persecution he had to bear from his father who, returning from California or Australia—I forget which—was so angry at his son's (an only son) becoming a Christian, that he determined to make him recant. He has refused him a place to live in, has taken from him the land he has cultivated for years and threatens to have him expelled from the clan. The young man has been very patient and asked, not for work but merely a place to sleep in, while he worked or sold things on the street, until his father should change his mind.

Another church member brought me her little girl, a beautiful child who has an abscess forming under her knee, for which there is no way to get relief nearer than Canton. She wanted to present the child to me. I told her I could not take a child from a Christian in that way, but would assist her in bringing the girl to Canton Hospital.

Another woman came with her child nearly a year old. She is not a Christian and has six children. Her husband is an opium smoker and can get little work, so the mother said she must give the child away or sell it. She knew we would take good care of it, so she wished to present it to me. We consented to take it, as I knew the chances are nineteen out of twenty that, if the child lived, it would grow up to a life in the worst form of slavery.

I went by boat to a village one and a half miles from Shek Lung, reaching it at 5:30 P.M., and had a large meeting for Bible study after dinner. Next day there were 35 members of the Shek Lung Church gathered for service. Some had come 30, some 40, and three 50 miles, to attend. Another good meeting in the evening and, next morning, I took passage for Canton, in the same boat I went out in, but this time I got a small room and so had a comparatively comfortable passage.

B. C. Henry.

CANTON, Oct. 12, 1891.

* Sixty miles east of Canton; 53 church members.

LETTERS FROM THE FRONT.

CHINA.

MRS. FARNHAM wrote from SHANGHAI, October, 1891:

The chief magistrate of Shanghai, some little time ago, issued a proclamation urging every one to study to be peaceful, speaking highly of missionaries and their good object in coming to China and that they ought to be allowed to pursue their vocation unmolested. One clause, however, recommended people to avoid peeping into the foreign chapels or putting themselves into any position that might get them into difficulty. The "peeping" I suppose referred to those who, during services, hang about the doors, wanting to see and hear a little, but not to commit themselves by coming in and sitting down.

Yesterday the Bible woman and I went out to visit, as we usually do on Wednesday afternoons. We did not find much to encourage except at one place, where the woman was very genial and pleasant and remembered quite a little which another Bible woman had said to her. She seemed to really seize upon the idea put to her — that she could be religious in her own home — that even in picking over her beans (which she was then doing) she could pray to God and ask Him to help her. I suppose these women, like many in our own land, have not got hold of the idea that we can and ought to carry religion into every-day life. It is such a pleasant thought, is it not, that it matters not what we may be doing, we can lift up our thoughts to our Father in Heaven who sees and cares for us every moment. The most menial employments thus become elevated and we may carry out almost literally the injunction to "pray without ceasing."

DETAINED BY THE SICK.

DR. MARIAM SINCLAIR wrote from PEKING, July 4, 1891:

You see it is the Fourth and I am still in the city, the only foreigner at this compound, and my nearest American neighbor is Dr. Taylor at the other. It would take me half an hour in a cart to reach him in case I needed assistance. But while, no doubt, you at home are pitying us and are even a little alarmed on our account, hearing of the disturbances in different quarters, I here, alone, in this great compound, with only an old man at the gate and an old woman at the hospital, without a servant near me, rest as securely and serenely as possible, sleeping with doors and windows open to the widest degree, in the rather vain hope that there may be a breeze straying about somewhere.

I had expected to be out at the Hills before this, but on the very day that I had arranged to dismiss all patients, a girl on whom I had operated to the saving of her life and who was quite well of the operation, came down with diphtheria, and I could not send her home for fear she might die and the foolish neighbors would think it was because she had been enchanted by the foreigner. So I stayed to take care of her. She is doing nicely.

VISIT TO A CELEBRATED PLACE.

A few weeks ago I went on a four days' trip to the Great Wall and the Ming Tombs and had a lovely time. The way I happened to go was this: A young lady physician who was touring through China wanted to see the Wall, but had no escort. We heard that Mr. Lowry of the Methodist Mission was going up with an English gentleman; so I offered to accompany Dr. Pauline Root if they would let us go with them, Miss McKillican offering to look after my medical work while I was away.

We left at seven in the morning, on a boiling hot day, all four of us riding donkeys. We rode over forty miles the first day and rested for the night at a small inn just this side of the Pass. The next day we went through the Pass, which was delightful, and spent half a day at the Great Wall. The third day we returned to a village some twenty miles from the Ming Tombs. They had a fair at the village in full swing and wanted a very large price for the horridest-looking rooms, just crawling with vermin of all species, so Dr. Root and I prevailed on the gentlemen to push on to the tombs and find a camping-out place. It was delightful traveling in the moonlight and in the cool of the evening. We had supper and lay down to sleep in the large gateway, but sand-flies were numerous and none of us slept much.

Very early in the morning we visited the tombs, which I had never seen before. Five miles from

that of the first Ming Emperor who was buried in the north (for two were buried in Nanking, where the capital was) is a large marble archway. It is supposed to be the most beautiful in the north. Through this we entered on the avenue, which leads to the tombs and which is lined with various objects. Among others are colossal figures in stone of, first, four lions, two standing and two couched; then four mythical animals, two standing and two kneeling; then four elephants in the same position; then, successively, four unicorns, four horses, four soldiers, four scholars, four officials. These are placed about twenty feet apart and line the avenue for a mile. They are so large that I rode with my donkey under the elephant's head, between his front feet and his trunk. They are very well made and are said to be hewn, pedestal and all, out of one block of stone. There are thirteen emperors buried in the semicircle of about ten miles, which is formed by the mountains. Each tomb is a long distance from the other, but all on the same plan, so we visited only one.

CHARACTERISTIC APPROACH TO SACRED GROUND.

The place is enclosed by a high wall and three tremendous iron gates in one large archway. Entering the gate you find a garden; going through this you enter a beautiful, long, one-storied building, the roof supported by teak pillars, about five feet in circumference. The ceiling is of carved wood with inlaid work of colored porcelain. In this building, in an ark, is the tablet of the emperor, where incense has been burned by all the following emperors of his dynasty. Passing through this building you come to a second at some twenty feet beyond, where the monument of the emperor is erected in the second story. The grave is behind this building on a large hill, large enough for a city cemetery. There are fine trees all through the place and it is beautified by hundreds of marble pillars and beautifully-carved small summer-houses.

Leaving the tomb, Dr. Root and I mounted our donkeys and wended our way back to Peking, whilst Mr. Lowry and his friend went on to a village where the Methodists have a small chapel, Mr. Lowry wishing to pass the Sabbath with the Christians there. We reached home late Saturday night, having been away just four days.

MISS CUNNINGHAM, who sailed from San Francisco August 22, wrote from NINGPO, October 9, 1891:

Of course my first letter cannot have very much missionary news in it, but I thought that maybe the ladies of the Board would be glad to know I have gotten to China in safety. I remember you all and how cordially you welcomed me when I was with you at your June meeting.

I have been in Ningpo two weeks. We had a delightful voyage across the Pacific. The weather was all one could desire. We had a pleasant party and were so glad to have Dr. and Mrs. Gillespie with us to Yokohama. We were obliged to wait there a week to get a steamer to Shanghai. We had a pleasant stay there. Some of us went to Tokyo and spent a day. That was a nice little trip and gave us an opportunity of seeing another Japanese city.

I spent a day and night in Shanghai and then came on down to Ningpo. I feel sure I shall enjoy my work here very much when I have learned the language well enough to do anythiug. I began to study the day after I arrived, have a teacher three hours in the morning and study alone in the afternoon. I find it very pleasant to have another young lady in the house, we can enjoy so many things together. Miss Morton, of Englishtown, N. J., has been out a year. Then it is very nice for both of us to have Mrs. Butler, who has been on the field sixteen years. In company with her I made two calls one afternoon at the homes of Chinese women. When we went into the house, four or five went with us and quite a crowd of women and children stood at the door and window. The Chinese are very cordial when one goes to their homes. The first thing they do, after seeing us seated, is to bring tea in small china bowls, so hot one can scarcely drink it and it even burns the fingers to hold the bowl for very long. Mrs. Butler talked with the women in a very earnest manner and they seemed much interested. Two or three were Christians.

JAPAN.

THE EARTHQUAKE.

MISS MCGUIRE wrote from OSAKA, November 3, 1891:

As you will no doubt read long before this letter reaches you, Japan has just experienced the most terrible earthquake that has occurred here for many years. I have learned during the past week that one can live a long time in a few days. Last night was the first since a week ago that I went to my bed-room to sleep or even took off my shoes.

About 6.30 o'clock in the morning, October 28, the terrible shake came. I was standing in my study, looking over a vocabulary of Japanese words, intending to go to breakfast a minute later. All at once I felt a peculiar sensation and, looking up, saw my book-case reeling and everything in the room in a quiver. Instantly realizing the cause, I rushed to the dormitory to warn the pupils. They were at breakfast and I found most of them already running from the building. The next thing was to get three sick pupils out. Two were able to go without help. I found the school servant in the room with the third sick girl; she had just brought some breakfast for her. It took at least two minutes to persuade that pupil to try to come out. She seemed entirely

indifferent, saying "it would stop in a little while."

The inner wall of my study was cracked from ceiling to floor and other rooms are in more or less the same plight, but not one thing was broken of the various small articles thrown down. The shocks continued at intervals all day and we prepared for the worst. The front doors were fastened wide open at night. Pupils and matron occupied the lower floor next the door, with warm wraps at hand ready to fly at a moment's warning. Two faithful servants were on guard, ready to help the sick girls. Mrs. Alexander and the children,— Mr. Alexander was in the country on a tour — Misses Haworth and Loveland, came out about eight o'clock in the evening and we all camped out just across the hall from the pupils. The night seemed endless, but at length we welcomed daylight and then a beautiful and calm sunrise. My friends returned to the Concession and for a little while we breathed more freely, but successive shocks soon warned us that the end was not yet. We could not rest during the day, for if we lost consciousness a moment in sleep we were roused by an earth-throb like the beating of some huge monster's heart.

Thursday night I was alone with the Japanese. From sheer fatigue we all fell asleep, but at 11.30 I wakened, feeling intuitively that it was time for sleep on my part to end. I put on my overshoes and wraps, blew out the lamp, lighted a lantern and sat down near the hall door to watch and wait. A few minutes after twelve o'clock a sharp shock brought us to our feet. A panic among the girls followed, for they were still sleeping and were terribly frightened. A few words quieted their screaming and confusion and we were quickly ready to leave the house, though a storm was threatening and the dread of going out into the wind and darkness was almost as great as that of staying inside. Two hours after, another shock came, bringing its own terrors, but we still remained inside. When daylight at last came we thanked God that we had been spared. How utterly helpless one feels in his own strength at such a time and that the only source of help is God! What mere toys the possessions of the world are! When preparing to leave the building I looked about and saw nothing that seemed worth trying to save except the Bible.

Slight shocks and sickening vibrations were felt at short intervals day and night from that time till Sunday night, and, with the constant loss of sleep, you may not wonder that we started at every sudden sound. The sensation produced by those electric vibrations is appalling. The motion is that of a ship at sea. At five o'clock Sunday evening there was a shock that again made us open the doors and prepare for exit in an emergency. When I retired it was impossible to sleep and I tiptoed out into the hall to find the pupils as restless as I. We must sleep or be unfit for duty next day, so, after consultation with the matron, we decided to go out and sleep under the stars. It was a beautiful night and the girls were pleased with the idea. We put thick matting on the ground, took an abundance of comforters and under the protection of God's own heaven we slept, from eleven till six o'clock A.M., the sleep of the just.

A DIFFERENT SHOCK.

We rose refreshed on Monday, ready to begin regular duties. But a few minutes before time for chapel exercises word came that one of our dear girls, living near the school, had died during the night and that was indeed a hard shock to us. She had been ill about two weeks. She would have graduated next year. She seemed greatly changed last year and was an eager Bible student; but her parents are Buddhists and the funeral yesterday was conducted with heathen ceremonies. All the earthquake has not been so horrible to me as the sight of that poor, dear girl's body contorted and packed into a tub or kind of half-barrel and the unearthly drumming and incantations of the priests. Her body was afterward cremated.

Last month another member of the same class died, after a long illness, a beautiful Christian death as she had for several years lived a beautiful Christian life. The rest of the pupils in the school seemed to feel yesterday that their cup was almost full. They have been so brave and have never lost their presence of mind during all these trials, except for those few terrible moments Thursday night.

This is a part of the earthquake story in this one tiny spot. Thousands and thousands of far worse experiences have been borne by others.

PERSIA.

ARRIVED — JOURNEYING MERCIES.

MISS GRACE RUSSELL writes promptly from OROOMIAH November 7, 1891:

Our party arrived here last Saturday evening, having taken just six weeks from New York. We have had a very pleasant journey without accident or serious mishap. There were only three very wet and disagreeable days, as far as I can remember, and two of them came when we were not traveling. The third was while we were on horseback. After being out in the rain for two hours, we found it impossible to go on. We stopped at a small town and found shelter in a caravansary. There were windows, but no glass and only the mud floor to sit on. Over the places where the cold wind blew in, we hung our waterproofs and shawls. When a fire was blazing in the brick fireplace and our clothing was dry we felt very comfortable and thankful for such good quarters. Next day the rain was gone and we reached Salmas in the evening. We all felt that our Heavenly Father was answering the prayers of our home friends in a very marked and special manner.

All difficulties disappeared before us and each night as a comfortable place was found in which to rest and put up our traveling beds, we thanked our God for His goodness to His children.

At Salmas, Hoormah came with the ladies to meet us as we neared the city. She was pleased to meet some one from San Francisco and it was a pleasure to me to talk about the Home and work in China-town.

The Oroomiah ladies are well and we are already assisting them a little. The language is our first duty. There are 93 girls in the school as boarders and when the day scholars come in, the attendance is about 176. In the primary and kindergarten there are over 80 children. A new organ has just been put into the school-room. The girls are delighted with it and with its help Miss Medbery expects the singing will improve very much. Miss Dean has long felt the need of an organ.

AFRICA.

HOW MANY AT FAMILY WORSHIP?

MRS. DE HEER wrote from BENITA, October 15, 1891:

I am very sorry that I cannot "type" my letter this time. My type-writer came to a stand-still about a month ago and no skill of ours could start it again, so it had to go to that goodly land which the Lord has blessed, for repairs! I miss it sorely and am preparing a stack of work against its return.

It is now just a year since we returned here. A year full of mercy and (thanks for strength given) full of active service. Our school has kept full. Over twenty boys and girls now join with us in reading "verse about" at our family worship. We feel like sounding a note of praise, as a new voice is added to the number of those who can read for themselves that Word whose "entrance bringeth light."

WONDERFUL INCIDENT IN SAVAGE WARFARE.

We have recently had quite an excitement. An interior tribe came down and made war upon our coast people because the latter had harbored a man with whom the former had a palaver. According to the custom of African warfare (of which you read so much in Stanley's books) the enemy came on in the night, announcing their approach by firing guns, at which sound the people (unprepared for warfare) were expected to take refuge in flight, leaving their goods to be plundered. One young man only, bravely or rather (under the circumstances), perhaps foolhardy, stood on the defensive, returned the fire and was shot dead. In one of the houses attacked, lay a Christian man who had long been helpless from disease. When the hostile party entered he said, "Here I am, take my life if you will, I am ready." But the savage Balingis (who had heard of the true God) replied, "No, we will not touch you; we know you are in God's hands, He can take your breath when He will." And the man remained unharmed.

We were aroused at midnight by the voice of our native preacher and found our premises crowded with the lame and the halt, women and helpless children, who found shelter in our large prayer room and the other houses on the premises. A proof at least of confidence in their missionaries.

PRAYER MEETING GOES RIGHT ON.

During this panic we have held our women's prayer meeting; some twenty were present and all ready to take part. Never a painful pause. The converted sorceress was of the number. Her temptations have been many and strong, but she has had grace to persevere.

The word "cut down" was sounded in our ears and felt in our work. We have done what we could to make the stroke fall more lightly, but we could not bridge over the entire chasm. Let us have the more earnest prayers that the "five loaves and two fishes" may, through the Master's blessing, be adequate to the wants of the "five thousand, beside women and children."

MRS. MCMILLAN, who went out at the close of 1889, wrote from GABOON October 16, 1891:

We were much pleased with our visit to Mr. Marling's Station at Angom, up the Como. He has a brick yard which he is trying to make a success, the object being to introduce an industry into his school. He has a piano and we did so much enjoy singing. You know Mrs. Ogden has a girls' school at Angom. If you could have seen the row of Pangwe girls, as I did, and heard them singing hymns and psalms and then have gone into the towns and become acquainted with some of the horrible customs of that people, you might begin to realize what patient work must have been done by Mrs. Ogden before these girls of hers could have been trained to sing so sweetly. The people love her, especially the little girls, and her heart is in her work for them. Mr. Marling, too, is thoroughly respected and loved as far as it is in the nature of these superstitious heathen to love and respect.

Dr. McMillan finds plenty of work. Wherever he goes there are sick folk.

Yesterday the Baraka Missionary Society met in the parlor and most of the afternoon was spent in sewing, making clothes for the school boys. Mrs. Gault pays the society for each garment and the money goes into society funds; each member also paying ten cents dues each month. It is a success and the women enjoy it. There are also devotional exercises; in fact the meeting is conducted much as the home societies are.

HOME DEPARTMENT

MONTHLY MEETING.—*February.*

Scripture Text, Habakkuk ii. 3.—The vision is yet for an appointed time: though it tarry, wait for it; because it will surely come.

Scripture Reading, Ezekiel xlvii. 1-9.

General Topic.—OUR MISSIONS IN CHINA.

"Opening fields, added responsibilities, increasing labors seem to act like a tonic upon men and women already bearing burdens that would break most of us at home."

We have such a goodly array of Missionaries in China, it will be difficult to know them all. The Calendar of Prayer will remind you of them day by day.

Canton Mission. The Stations; how many out-stations, churches. church members? Amount of contributions? A glance at Canton Girls' School; the Training School for Boys and Men; the Day Schools; Medical Work. Mention the Christian College of Canton and its needs. A tribute to Dr. and Mrs. Happer. Tell about the new Station, Sam-Kong; pray for the missionaries there. Work on the Island of Hainan. Let us not forget Macao (*W. W.*, Feb., '91), dear to the heart of Mrs. White; prayer for her; for the Chinese, who lament their loss; for the missionaries who have taken up that work.

Central China Mission. Special prayer for the safety of missionaries upon that field. The five stations; commanding position; immense population to be reached. Number of churches, etc. Recent deaths. Girls' Boarding Schools; Boys' Boarding Schools. Mission Press at Shanghai. Itinerating under Chinese pastors.

Peking Mission. The two Churches; the Schools; Medical Work; Woman's Work; the new opening at San Ho.

Shantung Mission with its five Stations. Failure at Chining-chow ascribed in part to what cause? The Tungchow College as described in article entitled, "Two Gateways" (*The Church*, Feb. '91). The work about Chefoo (article entitled, "Seed-Time and Harvest," *The Church*, Oct., '91). "High Life in China" (ditto, p. 324). "Aggressive work in China" (*The Church*, Nov. '91). For all the above refer to last Ann. Report of B. F. M. when not otherwise designated.

Ichowfu from the beginning (*W. W.*, April, '91, p. 108, June, p. 159, Sept., p. 251). A Believing Chinese Woman (July, p. 187).

Facts concerning the riot at Nanking (*W. W.*, Aug., p. 1). Letter from Mrs. Leaman at Arima, Japan (*W. W.*, Dec., '91, p. 334.) Description of the new Station of the Canton Mission (*W. W.*, Aug., p. 207). An Evangelistic Trip to San Ho, near Peking (ditto, p. 214). Mrs. Ahok in London (ditto, p. 218). Country work around Chinanfoo (ditto, p. 220). Bible Women at Ningpo (*W. W.*, Oct., p. 277). Letters from Shanghai and Chinanfoo (*W. W.*, Nov.). Letter from Wei Hien (Dec., '91).

The Religious Attitude of the Chinese Mind (Article by Dr. W. A. P. Martin, *Miss. Rev.*, April, '91, p. 296).

The Imperial Decree concerning the disturbances in China (*The Church*, Oct., '91, p. 298). Causes of the disturbance (*Miss. Rev.*, Nov., '91, p. 851).

Historical Sketches of Presbyterian Missions is earnestly recommended as giving an account of work from the beginning on all our mission fields.

E. M. R.

A CHANGE OF STANDPOINT.

OPPENVILLE, PA., Feb. 15, 1891.

MY DEAR MARGARET:

Your letter was a real treat. It seemed to bring me a taste of the dear old bustling city life that we enjoyed together last year. My country home was "Eden," you remember, last summer, but, just at this season, I must confess it is a little dull.

John and I have charming evenings with our books and music. I have not had so much time to practice since I left school, but we do feel sometimes rather out of touch with the world. Our chief diversions are the weekly prayer meeting, a very occasional tea-party and, for me, the missionary society. We have a really plucky little band for a church like ours. You know we have neither wealth nor intelligence to any alarming degree. Besides the minister's wife and two teachers, our members are hard working people, who have enough to do to make both ends meet and very little time or ability to write learned papers or make fine speeches. I did not mean to insinuate that Mrs. Trueman has not her hands as full as any of them. The way that little woman manages to keep the parish under her eye and at the same time "look well to the ways of her own household" challenges my unceasing admiration. We have many tastes in common and have become real friends. She is just a little too intense, I sometimes think. You used to laugh at me for

seeming afraid of being too enthusiastic. I don't consider myself altogether stoical, but I do like moderation. Now Mrs. Trueman talks at every meeting, for instance, about "the privilege of giving" or the "pleasure of self-sacrifice" and I don't quite like it. It is all very well in your city churches where so much money is spent on luxuries — flowers, for instance. The ladies in your society, I dare say, could swell their contributions not a little by foregoing the delight of a bunch of roses every Saturday evening. But, dear me! such remarks don't touch us. In the first place, we have no conservatories and, in the second place, we just couldn't afford to buy flowers. What an amount we girls used to spend on candy! It seems to me almost a sin; now, since I realize how much good can be done with money. But, nowadays, I really do not see that my expenditures are open to criticism. A country doctor's practice does not bring in a very handsome revenue and of course I feel like making home as pretty as possible. By the way — will you be so good as to match this shade in plush for me? My portière needs a border to make a heavy rich effect at the bottom. A yard and a half will do, I think.

We want to go to Philadelphia to *one* concert this winter but have not decided when, and I may as well have the plush now, may I not, when I have an accommodating friend who likes to match plush? As ever yours,

Ruth.

OPPENVILLE, March 5, 1891.

You are nothing, my dear, if not original. The idea of giving to missions the money we would spend on entertainments, if we had the opportunity, certainly had *not* occurred to me. Thank you. I'll consider it. However, we don't need any extra offerings this year. Our society held its Annual Meeting last week and to our surprise the treasurer reported $110. Of course that doesn't seem much to you, accustomed as you are to large gifts, but for our society it is marvelous. I was afraid it was away ahead of what we could do next year and moved that ten dollars be retained for a nest egg. Mrs. Trueman was in favor of giving all now, saying we ought to look forward with faith that we would be able to do as much more in the future and if, after our best efforts, the offering next year should fall short of this, it would be just as acceptable in the eyes of the Lord, who looks not so much on the amount of the gift as the spirit in which it is given. Mrs. Trueman talks well and she does her share of giving, too, but I felt very decidedly that one hundred dollars was a liberal sum for our society. Some thought it would not look well to report one hundred and ten this year and perhaps only seventy-five next year, so it was decided to hold over a balance. Mrs. Trueman is never insistent, but she didn't look half satisfied.

I was elected delegate to our presbyterial meeting in Burton and expect to have a nice little jaunt. The only thing that troubled me was what to do with John. I did not take kindly to the idea of his regaling himself with a cold lunch, in stately solitude, while his heartless wife was disporting herself at a missionary meeting. But Mrs. Trueman helped me out of that dilemma by promptly inviting him to dinner. Her hospitality is so ready and graceful. I wish I could be like her. Don't you want to give me a chance to practice on you?

Devotedly,

Ruth.

April 2, 1891.

MY DEAREST MARGARET:

It is good of you "to want to hear all about my missionary trip." You knew I had nothing else to write about, didn't you? Well, I had a delightful day. The meeting was a success in every particular — attendance large, reports encouraging, addresses good and the entertainment, in my humble opinion, just right. The ladies served at noon a simple lunch of sandwiches, coffee and fruit and took us to their homes, after adjournment, for dinner. We had a social time over our lunch and the ladies of Burton, instead of being half distracted with care, had a chance to meet their friends. It seemed much more sensible than the way we did last year, carrying our best china and silver to the church, worrying and hurrying all the morning over our elaborate tables. People do not go to presbyterial meeting *chiefly* for the lunch, as one might have supposed from the fuss we made over it.

I noticed the reports particularly this year, because of the discussion our society had. Ours compared very favorably with its sisters. Several societies from

wealthy churches had not contributed as much as we. I mean to bring that point out prominently in reporting at our next monthly meeting. It is out of all proportion for our society to give one hundred dollars when a church like Burton is satisfied to report ninety.

You need not expect another letter for a month. Dressmaking season is upon me, house cleaning is in sight, garden making not far distant and I want to have them all over in time to attend the Annual Assembly in Dayton, O. Is it impossible for you to go? I am so sorry, but will do my best at reporting for you.

Sincerely yours,

Ruth.

OPPENVILLE, PA., May 10, 1891.

DEAR OLD GIRL:

You do not want a detailed account of the Dayton meeting, I know, for by this time you have read far better reports than I can write, but I wish I could give you a faint idea of what that meeting was to me. In the first place, the trip and change did me a world of good. Coming just when I was tired with spring work, the little tour was as good as a week at the seashore. John was attending medical convention at the same time, so everything seemed to suit exactly. The morning I left home was perfect. The trees and grass so fresh, the birds almost bursting their little throats with happiness and the air so sweet and stimulating!

"God's in His Heaven—
All's right with the world,"

my heart was singing.

The meetings were delightful, but it was not the addresses that made the strongest impression on me. I can scarcely explain the feeling that came over me as I looked at Miss Carton, who is about to go to Siam. I have often seen real live missionaries before, but as I looked at her the questions forced themselves on me, "What makes her willing to leave all that is dear to her on earth and bury herself in Siam? Has her Saviour done more for her than He has for you? You have been afraid you were doing more than your share for Him by giving twenty cents a month to help send somebody where you don't want to go yourself." And then I had such a realization of my mean, calculating little ways that I felt as if everybody must see in my face what a contemptible creature I was. To think how I have *bargained* with the Lord, almost asking Him what was "the least He would take," measuring my gifts with those of still meaner people and feeling so liberal! What are my paltry bits of money compared with this girl's life or compared with the sacrifice her mother is making?

I never could be a missionary. I am not strong enough, nor brave enough. I have not a talent for anything in particular, but I have some time and a little money and since I cannot offer to my Lord what Miss Carton does, let me, at least, be unstinting with the gifts I have. We serve the same Master, but while she has devoted her whole life to His service, I have been doling out stingily a few stray hours and dollars. What must He think of me, the blessed Saviour who gave Himself unreservedly for the salvation of the world! I do love Him and delight to do service "In His Name," but I have been making a grievous mistake in comparing myself with other people instead of letting love do its perfect work. It is easy to work and easy to give when one loves. What a pity that we become so entangled in the machinery of our organizations that we sometimes almost forget that we are working "not for the heathen merely, but for Christ."

Thank you for acting as my safety valve. I had to get all this off my mind. Next year, if our society, having brought its gift to the altar, grudgingly holds back a part, it will not be on motion or approval of your sincerely humble friend,

Ruth M. Haddington.

BOOK NOTICE.

The Miracles of Missions. By ARTHUR T. PIERSON, D.D. (Funk & Wagnalls Company.) 12mo, 193 pp., cloth, $1.00; paper, 35 cents.

Twelve papers which appeared in a series in the *Missionary Review of the World* have been gathered into this fine volume. Each paper presents some experience in the missions of a separate country, beginning with the "Apostle of the South Seas," John Williams, and closing with the "Story of Madagascar." The shortest of all, "The Syrian Martyr," our readers saw in *Woman's Work* for August last. The author's name is sufficient guarantee for force and fire. It would seem that missionary workers need only to hear of such a book, to recognize, at once, that it is what they want—a book to consult and a book to lend.

"SHIKATA GA NAI."

A marked characteristic of both Japanese men and women, but especially the women, may be described by the phrase *shikata ga nai*. It can hardly be translated literally but may be rendered, "there is no other way," "there is no help for it," or "it is inevitable."—*From a recent article in "Woman's Work."*

IT *must* be so! It must be so!
For eyes must weep and hearts must break;
Backward and forward—to and fro—
A watch we keep for sorrow's sake.

It must be so! It must be so!
There is no help for us instead;
And days must come and days must go
If tranquil, or uncomforted.

Whatever falls to me or you,
Whatever happens, this we know,
Nothing can alter or undo,
It *must* be so! It must be so!

Nay, speak not thus, O sister soul,
Since God is God this may not be;
Who cares for each as for the whole
Hath special care for you, for me.

Who holds the waters in His hand
May loose or bind, as seemeth best;
No law shall hinder His command,
None shall evade His calm behest.

He can the billow yet divide,
Through flood or flame can come to thee;
No ruthless fate shall turn aside—
A law unto Himself is He.

Then lean not on the bitter code,
Nor lie impassive, dull and still;
Make not the law thy stern abode,
Rest thee in His sweet, Sovereign Will!

C. A. L.

THE OLD QUESTION ANSWERED BY NEW QUESTIONS.

"WHAT can we do to increase interest in our meetings?" Rather, what can *I* do to increase interest in our meetings? Conscientious answers to the following questions will solve the problem of lack of interest in our meetings, and will prove how and why *I* either complete or sever, enlarge or diminish, strengthen or weaken, the interest of our missionary meetings.

What kind of a member am *I* of our Mission Band of twenty-five members?

Am *I* a confessing Christian? If not, why not?

Am I *always* present at Band meetings? If absent, what lame excuses do *I* offer?

Am *I* interested in the spiritual growth of the whole Band?

Do *I* take active part in our devotional exercises, or am *I* cowardly silent?

Do *I* render ready, willing service?

Do *I* subscribe to and read regularly the church missionary magazines?

Do *I* enjoy them, or lend them to those who cannot afford to subscribe?

What do *I* know of our missionaries, their trials, sufferings and successes?

Do *I* know the names and locations of *all* our Mission Stations, also their works and needs?

Do *I* invite my home neighbors, pew neighbors, Sunday-school neighbors, and social neighbors to our meetings?

Do *I* give of my means, of necessity, grudgingly, or not at all to Christ's work?

Do my prayers often have a petition for the furthering of Christian missions?

Do *I* consider my membership in our Band a privilege, or a duty?

Am *I* a consecrated member?

If *every* member of *every* Missionary Society or Band would make practical application of the above questions, the result would be: *No* lack of interest in our Missionary meetings.

J. F. G.

SUGGESTION CORNER.

A WORKER says:

One of the New Year's resolutions which I made at the opening of 1891 I can recommend after trial. It was, to be far more strict than formerly in securing a part of the hour from five to six on Sunday, for prayer for missions. I have been obliged to forego the entire hour two or three times, on account of company, but nothing I tried to do for missions in the whole year gave me more satisfaction.

WE have been asked to accommodate the following request:

"Any one having any foreign music, the air of which is written, will confer a great favor by sending it to Miss V. F. Penrose, Germantown, Pa. She will gladly pay postage. She would prefer it to be from the countries where we have our missions, but it need not be sacred music."

IT is said that Mr. Moody, in his early days in Chicago, was a regular attendant on the noon-day prayer-meeting. At one of these meetings, a rich brother rose and told those present of an opportunity to do a certain good thing if only three or four hundred dollars could be raised for the purpose, and asked them to pray earnestly that it might be done. In an instant Mr. Moody sprang to his feet, and said, "Brother, I wouldn't trouble the Lord with a little thing like that; I would do it myself."—*The Welcome Guest.*

SINCE LAST MONTH.

MARRIAGES.

November 2.—On the Alleghany Reservation, N. Y., Rev. William Hall and Mrs. Cowley.

November 9.—At Canton, China, Rev. Andrew Beattie and Miss N. E. Hartwell, of the Southern Baptist Mission.

December 9.—At San Paulo, Brazil, Rev. W. A. Waddell and Miss Mary Lenington.

DEATH.

November 23.—At Tabriz, Persia, after an illness of but forty hours. Samuel Rhea, only child of Rev. and Mrs. S. G. Wilson, aged 21 months.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday of the month, at 11.30 A.M., and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

THE TWENTY-SECOND ANNUAL ASSEMBLY will be held in the *First Presbyterian Church, Mauch Chunk, Pa.*, on Wednesday and Thursday, April 27 and 28, 1892. Full particulars will be given in the March magazine.

BLANKS for Annual Reports have been sent to Presbyterial Secretaries and will be distributed by them to Auxiliaries and Bands. They should be filled out carefully and returned promptly. And now

A Special Message to Presbyterial Secretaries. Please make your report as accurate as possible in every particular, and do not neglect to fill out the Summary on the back. Names of Societies or Bands are often found on the Treasurer's report, as having contributed, that do not appear on the Secretary's list. A little correspondence and comparison of lists between Secretary and Treasurer would secure greater accuracy in this respect. Mrs. Watters will be glad to receive with each report any item of interest with respect to the work of your Society.

THE books of our Treasurer, Mrs. Fishburn, will close *April 20th.* This makes it necessary that the books of Presbyterial Treasurers should close still earlier, and every Treasurer of Auxiliary or Band should make sure that the receipts of her Society are forwarded seasonably.

ALL inquiries about missionary speakers should be addressed to Mrs. Watters. Do not forget to give the date of the meeting and to say whether a lady or a gentleman is desired.

AS questions are continually asked about thank-offering envelopes, we repeat that they will be supplied *free* to Auxiliaries or Bands connected with our own Society. To save sending a bill for so small an amount, when ordering, send postage at the rate of four cents per hundred. These envelopes are for the use of our own workers, for *Foreign Missions*, not for general church collections. A little thought on the subject will prevent those who order them from sending for a larger supply than they are likely to need.

IT is hoped that thank-offering meetings will

be held in many places in February and March and that the result will be a large *extra* offering. The leaflet *Sending Forth* can be had on application, and there is large need for the special fund for sending out missionaries, to which it has been suggested that the thank-offerings should be devoted.

A LADY offers a nearly complete file of *Woman's Work* to any one who could make use of it. Address Mrs. E. A. Huntington, 891 Prospect St., Cleveland, O.

FRIENDS in Philadelphia took pleasure in sending a barrel of candy to Miss Jennie Dickson for a Christmas treat to her Indian friends. The safe arrival of the box is announced, and we hope that the Christmas plans will not have to be laid aside this year as they were last.

AT our December prayer-meeting Mrs. W. K. Eddy told us about Sidon Seminary, and made us understand how it is a centre of gospel light for a wide region. We have also had more than one call from Miss Bessie Babbitt, of India, who is now spending a few weeks in Philadelphia.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A.M. Visitors welcome.

THE Twenty-first Annual Meeting of our Board of the Northwest will be held April 27 and 28 in the Central Church, St. Paul, Minn. The committees are busily at work there, making arrangements; the programme committee, here, working and praying over that most important portion. Let us join with them in prayer for wisdom in selection of topics and those who shall take part. This past year has been such a wonderful one in bountiful harvest and material prosperity that the effect should be very perceptible on our mission treasury. Are we each doing our part, as we have been prospered?

INVITATIONS to Annual Meeting with the various particulars usually printed upon them will soon be sent with the blanks for reports. We hope each Secretary will fill out the blanks and send *promptly* to the Presbyterial Secretary at the date she mentions.

THE month generally set apart for Praise Meetings is at hand. How much we have to be thankful for. No war, no pestilence, but general health and great prosperity as well as the thousand and one blessings which are so constant that we do not think of them; reason, sight, power of going about, preservation from accidents, and, as Mrs. Pickett says, "Thanks that I am not a Jap." or a Buddhist or Mohammedan, but that we were born in a Christian land. The thought of our unnumbered blessings is overwhelming.

THIS from Miss Given, of Jalandhar, India, comes in here appropriately:

One day a woman in a village who had been listening attentively said, "Can't you give us some recipe by use of which we can keep from lying and slandering and other sins?" Another day the same woman, after looking at us earnestly for a while, said, "If only the whole nation would turn from its evil ways, it would be so much easier," and "If I could come and live with you it would be different; but what can I do where all around me lie and quarrel and slander one another?"

MRS. KELSO also says: The Bible women each week report the work in Saharanpur as going on nicely, except some difficulty in working up the Mussulman schools. I am almost afraid to write hopefully lest by another mail there may be disappointment—and often I hear it said that only those who are not workers write letters home. I do not think this at all true. I look upon it as my work to keep you informed, and if, by writing, we enable you to do your work better, it is carrying out the Apostle's wish that we "bear one another's burdens."

THE Union Prayer Meeting, of which mention was made last month, was held in Atheneum Hall, Chicago, Thursday, January 7. The order was varied from the former meetings. Instead of each Woman's Board taking an hour and having its own leader and speakers, the morning session was in charge of the Methodist ladies, and members of various other denominations took part. The afternoon meeting was led by Mrs. Penfield, President of our Board. The topics were largely those of the London meetings. We hope to give a fuller account in the next number.

A NEW leaflet, *Inasmuch*, by Mrs. C. M. Livingston; price three cents, twenty-five per dozen. We have also two little two-page leaflets, *Diversities of Gifts* and *The Last Words of our Lord*, each five cents a dozen.

THE volumes of *Annals*, spoken of before, are in a most convenient form for libraries, both missionary and Sabbath-school. Price, $1.00 each. Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

From Northern New York.

IN the December magazine we stated that mite boxes could be obtained of Mrs. H. B. Nason, 10 Washington Place, Troy. For the benefit of those desiring to order them we would say that there are two kinds—one a pretty globe with a map of the world for ten cents each, the other, the ordinary mite box with scripture text and our own imprint. So far, there has been very little demand for them. The globe mite boxes will be found specially attractive to chil-

dren and we would urge Band Leaders to send immediately for samples.

Two months and the books of the Treasurer close; the time for redeeming pledges and increasing our contributions is, therefore, very short. It behooves every member of the Society to be up and doing, specially as word comes from our Treasurer that, as compared with the same given months of last year — April to January — we are behind $364. While recognizing the fact that most of the Societies and Bands send their money in at the end of the year, the fact that there is a shortage shows the need of strenuous effort on the part of all, if we are to take our place in the ranks of the Societies that have gone forward.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

FEBRUARY! Shortest month of the year, and Annual Meeting but seven weeks away!! How much energy, enthusiasm, effort, giving, are we all meaning to crowd into these last seven weeks?

THE Fifteenth Annual Meeting of the Woman's Board of the Southwest will be held in the First Presbyterian Church, Kansas City, Mo., probably the third week of March, 1892.

The exact date, as well as full details as to reduced railroad fares, will be published duly in *The Mid-Continent*. Auxiliaries are cordially urged to send at least one delegate, also all young people and societies. All Presbyterial and Synodical officers are expected to be present. *Pray* for the Annual Meeting. *Pray* for the special blessing and presence of the Holy Spirit.

BY the first of February report blanks will have been sent to the Presbyterial Secretaries for distribution to the Auxiliaries. It is most important that they be promptly distributed and that the Secretary of the Auxiliary is careful to answer all the questions and fill all the blank spaces. If these reports are written out distinctly, with due care as to initials and prefixes of names of officers, danger of mistakes in printing the Annual Report of the Board will be obviated. Auxiliaries are requested to furnish their Presbyterial Secretaries all items, whether of interest, encouragement, new methods of work adopted, necessary to complete reports. If any changes have occurred during the year, please give addresses of former officers as well as of the new. If any society has been discontinued, or merged into another, clearly explain all such changes.

THE Treasurer begs special attention of *every one* to the following figures:

Receipts for Foreign Missions, April to December, 1890,	$3,142.98.
Receipts for Foreign Missions, April to December, 1891,	$2,455.98.

Think of the mark, $10,000, at which we aimed for this year. And thus far we are $687.00 behind last year's gifts. Do not let us fall back. Self-denial, prayer, determined effort — let us with these means wipe out that deficit, climb up beyond our last year's gifts, still aiming toward our $10,000.

IT would be the crowning joy in our full cup of mercies if we could go up to Annual Meeting with the glad tidings that a matron had been found for the boys' school, Teheran. Nearly a year has that appeal been before you, dear young women of the Southwest. Does not the call come home to one of you? Think of the privilege of working for Christ among His "little ones" in Persia; of intensifying, multiplying all your life's influence, of the precious joy that may be yours in seeing souls redeemed, kept for Christ, in Persia, through your efforts. How *can* you stay at home with that call ringing in your ears?

MISS GEISINGER enjoyed a safe and comfortable voyage to Liverpool. After reaching Bombay she hopes "soon to reach Dehra Doon and the people whom I love."

From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

THE second letter from Miss Russell, our new missionary, who has gone to the girls' school in Oroomiah, Persia, will be found on another page. She asks the prayers of the Auxiliaries for success in her work.

A LETTER has also been received from Mr. Winn of Kanazawa, by the Boys' Brigades of California. These Companies are springing up all over the State. May God grant that these boys grow into consecrated young men, fit for the Master's use.

THE Chinese kindergarten in the First Church at Pomona gave a pleasant Christmas entertainment which demonstrated what earnest effort will accomplish with the little ones. Those who did not know a word of English two years ago, now recited the 23d Psalm, Lord's Prayer, the Ten Commandments and other Bible passages and sang hymns, pronouncing all distinctly. A contribution of $53 was made by the guests present for the school.

ONLY one month more in which to redeem our pledges! Let each member of the Auxiliaries ask herself, Have I done what I could? Let them come to the Annual Meeting with prayers for the Occidental Board. For time and place of meeting, see *The Occident*.

ALL at headquarters miss the kindly face of Mr. Kelley, the husband of our beloved Treasurer, who was called to his Heavenly home a short time since.

NEW AUXILIARIES AND BANDS.

DAKOTA, NORTH.
Jamestown, College, Y.P.S.

DELAWARE.
Lewes, Lighthouse Bd.

ILLINOIS.
Arcola.
Carbondale, The Gleaners.
Upper Alton.

IOWA.
Bedford, Morning Star Ch.
Princeton, Busy Bees, Y. Ladies.

MINNESOTA.
Marshall.

MONTANA.
Great Falls.

NEW JERSEY.
Deerfield, Y.P.S.C.E.
Pluckamin, Y.P.S.C.E.

OHIO.
East Liverpool, Y.P.S.C.E.
Salineville, Y.P.S.C.E.

PENNSYLVANIA.
Danville, Mahoning Ch., Kate Best Bd.
Hoboken, Missionary Chips.
Huntingdon Valley, King's Messengers.
Lower Path Valley, Y.P.S.C.E.
Marion Centre, Y.P.S.C.E.
Philadelphia, Walnut St. Ch., Neesima Bd.
Plains, Y.P.S.C.E.
Punxsutawney, Y.P.S.C.E.
Susquehanna, Y.P.S.C.E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from December 1, 1891.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Athens, Penny-a-week Bd., 20; Beverly, Y.P. S.C.E., 1.35; New Plymouth, 15, 36.35

BLAIRSVILLE.—Armagh, Mrs. M. J. Matthews, 2.20; Beulah, 37; Blairsville, 32.75; Cross Roads, 31.75; Derry, 28.98, Theophilus Bd., 15.30, Bessie Milliken Bd., 3.50; Ebensburg, King's Daughters, 14; Greensburg, Sunbeams, 25; Jeannette, Rain or Shine Bd., 5; Ligonier, 6; Morrellville, 9.10; New Alexandria, 10; Parnassus, King's Children, 70; Poke Run, Silver Links (box social, 29.30), 33.47, Y.P.S.C.E., 3.04; Presb. Soc., sale of memorials, 4.25, 331.34

CHESTER.—Berwyn, 14, Boys' Bd., 4.50; Chester, 1st, 10, Y.P.S.C.E., 10; Frazer, 7; Media, 32.85; New London, th. off., 13.50; Oxford, th. off., 78, Syria Chapter, 60.20; Wayne, In His Name Bd., 3.23; West Chester (th. off., 149.35), 209.35, 442.63

CLEVELAND.—Ashtabula, 30; Cleveland, 2d, 260; E. Cleveland, 10, 300.00

DAYTON.—Yellow Springs, Fred Coan Bd., 10.00

ELIZABETH.—Pluckemin, Y.P.S.C.E., 13.25

HUNTINGDON.—Altoona, 3d, Bd., 10; Lewistown, Y.P.S. C.E., 5, 15.00

KINGSTON.—Bethel, 14.30; Chattanooga, 50, Y.L.B., 30; Grandview, 2.50, 96.80

LEHIGH.—Allentown, 13, Helpers, 10; Audenried, 4.80; Catasauqua, 1st, 35, Busy Bees, 25; Catasauqua, Bridge St., Bd., 11; Easton, 1st, 55, Willing Workers, 5, Loring Cir., 15; Easton, Brainerd, 29.76; Hazleton, 22.19, Wild Daisy Bd., 5; Hokendauqua, 8.50; Mauch Chunk, 20, L., 20; Port Carbon, 11; Pottsville, 2d, 18; Reading, 1st, 16.10; Reading, Olivet, Aftermath, 20; Summit Hill, 15, Rev. J. White Bd., 10, 369.35

MAHONING.—Canton, 15; Leetonia, 19.50; New Lisbon, 4.40; Niles, 8; Poland, 16.32, Children's Soc., 6; Warren, Y.L.B., 15; Youngstown, 67.60, Y.L.S., 70.87, 222.69

MARION.—Marysville, 10.45; Milford, 13.55; Mt. Gilead, 6, Y.P.S.C.E., 10, 40.00

MORRIS AND ORANGE.—St. Cloud, Willing Workers, 10; Succasunna, birthday off., 8, 18.00

NEWTON.—Newton, inf. sch., *special*, 12.50

NORTHUMBERLAND.—Bald Eagle and Nittany, 23; Berwick, Kumler Bd., 10; Bloomsburg, 15; Danville, Grove, 14.94; Danville, Mahoning, 20.15; Jersey Shore, 25; Linden, 5; Lock Haven, 11.27; Lycoming, Adelaide Henry Bd., 6.88; Renovo, Y.L.B., 4; Washington, 34; Williamsport, 1st, 27; Williamsport, 2d, 50.56, Gleaners, 20; Williamsport, 3d, 24, 290.80

PHILADELPHIA.—Bethany, 175; Calvary, Y.L.B., 50; Tabernacle, Little Maids, 30; 10th, 43.50, Miss H. A. Dillaye, 120; Walnut St., Y.L.B., 31.20; West Spruce St., a lady, 25; Woodland, Bd., 7.41; Pres. Orphanage, Torch Bearers, 2.25, 484.36

PHILADELPHIA, CENTRAL.—Arch St., Mizpah Bd., 25; N. Broad St., 181.13, Wadsworth Bd., 50; Shepherd, 72; Oxford, 100; Oiivet, 75, Olivet Graham Bd., 9; Princeton, Y.L.S., 28, First Fruits, 30, 570.13

PORTSMOUTH.—Ironton, 22.95, Y.P.S.C.E., 6.50; Jackson, 5.15; Portsmouth, 1st, 17.35, 51.95

ST. CLAIRSVILLE.—Barnesville, 28, Sowers in Hope, 25; Buffalo, 28.75, S.S., 24.25; Cadiz, Y.P.S.C.E., 10, Earnest Workers, 40; Coal Brook, 7.25; Crab Apple, 52.76, Gleaners, 9.73; Mt. Pleasant, 19.15; New Athens, Y.L.B., 14.40; Nottingham, 21.25, Y.L.B., 9, Children's Bd., 7.58; Rock Hill, 3.75; St. Clairsville, 47.64; Woodsfield, 6, 354.51

SHENANGO.—Beaver Falls, 5; Clarksville, 24.30; Hermon, 6; Hopewell, 10; Leesburg, 22; Mt. Pleasant, 25; Neshannock, 30; New Brighton, 73.10; New Castle, 1st, S.S., 10; New Castle, 2d, 8.77; Rich Hill, Y.P.C., 16; Westfield, Miss Mary McClelland, 50; West Middlesex, 5.40, 315.57

STEUBENVILLE.—East Liverpool, Y.P.S.C.E., 25; Salineville, Y.P.S.C.E., 10, 35.00

WEST JERSEY.—Deerfield, Y.P.S.C.E., 2.50

WEST VIRGINIA.—Grafton, 16, Willing Workers, 9, S.S., 6.36; Ravenswood, 8.28; Spencer. 5.50, 45.14

LEGACY.—Lewistown, Pa., Mrs. Mary E. Russell, dec'd, 285.75

MISCELLANEOUS.—Bristol, Tenn., S.S.M., Christmas off., 1; Brookville, Pa., Mrs. E. J. Walker, 10; Darby, Pa., H. C. Cowles, 2.50; Gettysburg, Pa., Miss S. McPherson, Christmas off., 20; Kingston, Pa., Mrs. Ellen L. Welles, 25; Unionville, O., Mrs. M. K. Black, 8; interest on investment, 180; interest on deposits, 71.45, 317.95

Total for December, 1891, $4,661.57
Total since May 1, 1891, 35,360.20

MRS. JULIA M. FISHBURN, *Treas.*,
Jan. 1, 1892. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to December 20, 1891.

BLOOMINGTON.—Bement, 26.38, Sunbeams, 11.55; Champaign, 38; Chatsworth, 10; Clinton, 30; Danville, 30; Gilman, 13; Onarga, 30, Mrs. Mary Condit Pierson, bequest, 150; Pontiac, 30; Selma, 4.05; Tolono, 9.28, 382.26

BOULDER.—Fort Morgan, Little Gleaners, 15.00

CAIRO.—Bridgeport, 10; DuQuoin, 25; Tamaroa, 8; Wabash, 8, 51.00

CHICAGO.—Arlington Heights, Bd., 34; Chicago, 1st, 57; 2d, 136.75, Y.P.S.C.E., 11.20; 3d, 163.24, Boys' Bd., 7.50; 4th, 211.05, Y.W.S., 145.25, Y.P.S.C.E., 11.89; Christ Chapel, 25; 5th, 15; 6th, 16.45; 8th, 10; Ch. of the Covenant, 12.02; Lake View Ch., 32; Scotch Ch., Y.P.S.C.E., 15; Englewood, Sixtieth St. Ch., Y.P.S.C.E., 5.55; Evanston, Y.L.S., 50; Hyde Park, 60; Normal Park Ch., 10; Riverside, Y.P.S.C.E., 15, 1,050.90

CRAWFORDSVILLE.—Attica, 5.50; Bethany, 42, S.S., 23.12; Beulah, 16; Clinton, 10.30; Crawfordsville, Centre Ch., 50; Dana, 10; Delphi, 24.62; Elizaville, 4; Frankfort, 28.82; Fountain Co. Ass'n, 3; Lafayette, 1st, 51.70; 2d, 50; Lebanon, 15, Y.L.B., 4.70; Newtown, 12.00; Rock Creek, 10; Spring Grove, 2.25; Union, 10; Veedersburgh, 9.65; Waveland, 11; Williamsport, 1.40, 385.96

DAYTON.—Oxford, Western Female Seminary, 21.25

DUBUQUE.—Dubuque, 2d, th. off., 24.25; Hopkinton, 23.50; Independence, 1st, 13.85; West Union, 3.04, 64.64

FORT WAYNE.—Elkhart, 91.68; Fort Wayne, 2d, 25, 116.68

FLINT.—Flint, 32.42; Lapeer, 16; Marlette, 10.08; Morrice, 5, 63.50

FREEPORT.—Belvidere, 10.70; Rockford, Westminster Ch., 7.50; Freeport, 1st, Seed Sowers, 10, 28.20

GRAND RAPIDS.—Evart, 7, Y.P.S.C.E., 5; Grand Rapids, 1st, 10; Westminster Ch., 19.50, S.S., 16.05; Hesperia, 5, 62.55

INDIANAPOLIS.—Edinburg, 4; Indianapolis, 2d, Mr. Wm. S. Hubbard, 500; 6th, 6.20; Tabernacle, 70.23, 580.43

IOWA.—Birmingham, 7.25; Burlington, 15.15; Libertyville, 6.90; Mediapolis, 10; Middletown, 2; Mt. Pleasant, 35; New London, 7; Spring Creek, 7.78; Troy, 10; West Point, 10; Winfield, 10, 132.23

IOWA CITY.—Davenport, 1st, 55, Y.P.S., 40, S.S., 50; Iowa City, 17.50, Buds of Promise, 5; Keota, 5; Muscatine, 40; Tipton, 23; Washington, 26.14; Wilton, 15; West Liberty, 7.38, 284.02

LAKE SUPERIOR.—Ishpeming, 10; Marquette, 36.88, 46.88

LIMA.—Van Wert, 17.32

LOGANSPORT.—Concord, 1.21; Crown Point, 3.40; Lake Prairie, 5.65; La Porte, 53; Logansport, Broadway Ch., 25, S.S., 5; Michigan City, 15.12; Mishawaka, 6.28; Pisgah Ch., 15.15; Remington, 7.82, S.S., 2.14; Valparaiso, 21.90; West Union, 40 cts., 155.37

MANKATO.—Mankato, 18.67, Mrs. J. A. Willard, 27.50, 46.17

MILWAUKEE.—Milwaukee, Calvary Ch., 30; Ottawa, 2.50, 32.50

MONTANA.—Bozeman, S.S., 31.25; Stevensville, 5, 36.25

PEORIA.—Delavan, 18; Peoria, 2d, 97, Light Bearers, 5.64; Grace Ch., Mrs. F. Murden's S.S. cl., 1.25, 121.89

ROCK RIVER.—Albany, 2.25; Alexis, 5.95; Ashton, 5.50, Y.P.S.C.E., 21; Centre Ch., 3; Dixon, 6; Edgington, Y. P.S., 35; Geneseo, 6; Garden Plain, Y.P.S., 2.95, Bd., 1.22; Morrison, 12; Newton, Bd., 10; Peniel, 3.50; Princeton, 30, Bd., 30; Rock Island, Central Ch., 3; Broadway Ch., 9.02, S.S., 10.74, Ruth's Bd., 9.50, W. W. Bd., 10.70; Sterling, 88, 305.33

ST. PAUL.—Macalester, 41.50; Minneapolis, 5th, 3.70; Bethlehem Ch., 20.38, Y.P.S.C.E., 12.50, Van Cleve Bd., 15; Highland Park Ch., 7.87, King's Messengers, 5; Westminster Ch., 91.29, Boys' Brigade, 13; St. Paul, Central Ch., 35, Little Flock, 14; Dayton Ave. Ch., 60; East Ch., 5; House of Hope Ch., 200; "Nurses," in friendship for Dr. Mary Bradford, 15, 539.24

SCHUYLER.—Appanoose, 50; Burton Memorial Ch., 6; Prairie City, 8.80; Quincy, 18.75, 83.55

WHITEWATER.—Brookville, 7.50; College Corner, 4; Connersville, 8.10; Ebenezer Ch., 10; Greensburg, 53.02, Y.P.S.C.E., 3; Knightstown, 5; Liberty, 4.40; Richmond, 42.16; Rushville, 20, Jr. Y.P.S.C.E., 7.50; Shelbyville, 11, 175.68

WINNEBAGO.—Appleton, 30; Marinette, 10; Oconto, 18, 58.00

WINONA.—Albert Lea, 161.00

MISCELLANEOUS.—A friend, 400; a missionary's home, dining-room, 1.35, study, 1.25; Merrillon, Wis., Mrs. A. Purnell, 10; Willmar, Minn., Mrs. John H. Styles, mite box off., 2.17; Holmesville, Neb., some children, etc., 3; Deer Wood, Minn., Mrs. R. H. Morford, 2; a friend, 5, 424.77

Total for month,	$5,442.57
Previously acknowledged,	26,949.68
Total from April 20,	$32,392.25

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Dec. 20, 1891. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for December, 1891.

BINGHAMTON.—Binghamton, 1st, Y.P.S.C.E., 18; Cortland, 147.64, Sunbeam Bd., 25; Windsor, 28.70, 219.34

BROOKLYN.—Classon Ave., S.S., 84; 1st, 8.05; Memorial, 29.17; 2d, 3.19; South Third St., p. off., 39; Throop Ave., 39.49, Girls' Bd., 1.60, Little Workers, 17.50; Trinity, 8.69; Westminster, 22.25; Stapleton, S. I., 1st, 37.92; Pres. Soc., p. off., 10.05, 301.00

BUFFALO.—Buffalo, Calvary, 42.15; Central, 70; Lafayette St., 14.50, p. off, 14.92, Heacock Bd., 10; Westfield, 35, 186.57

CAYUGA.—Auburn, Calvary, Y.L.S., 2.93, praise service, 2.90; Five Corners, S.S., 88 cts.; Ithaca, 78.30, 85.01

CHEMUNG.—Dundee, Mrs. Ayers, 50; Elmira, Lake St., Junior Bd., 20; Sugar Hill, 5; Watkins, p. off., 16.13, 91.13

GENEVA.—Bellona, 20; Geneva, a friend, 1; Oaks Corners, Mrs. Doolittle, 5; Ovid, Y.L.S., 2; Shortsville, Carrier Doves, 15.50; Trumansburg, 50, 93.50

LONG ISLAND.—Bridgehampton, 48; Cutchogue, Miss. Bd., 40; East Hampton, 15; Manor, 2.50, coll., 1.75; Middle Island, 23.60; Moriches, p. off., 39; Sag Harbor, 25.27; Selden, 1.35; Setauket, 5, p. off., 17.57; Southampton, p. off., 33; Southold, Y.P.S., 10.20; West Hampton, 9.39, 271.63

LOUISVILLE, KY.—Louisville, College St., 25; Covenant, 15; Princeton, 10.30, 50.30

LYONS.—East Palmyra, 32; Lyons, 44.20; Newark, 34.54, 110.74

NEW YORK.—New York, Central, 145; Ch. of the Puritans, Y.P. Ass'n., 90; 4th, Silver Links, 60; Fourth Ave., Miss. Bd., 16.86; Mt. Washington Valley, 24, mite boxes, 17; Olivet, S. S. Miss. Ass'n, 30; University Place, 100; Washington Heights, 18; West Fifty-first St., Miss. Bd., 20; Mrs. W. S. Opdyke, 20, 540.16

NIAGARA.—Barre Centre, 2.20, p. off., 2.53; Holley, 13.19; Lewiston, 5, p. off., add'l, 20 cts.; Lockport, 1st, p. off., add'l, 25 cts.; Medina, 7, p. off., 18; Niagara Falls, p. off., 12.71; Somerset, p. off., 3.50; Wright's Corners, 5.25, p. off., 7.22; Youngstown, p. off., 8, 85.05

NORTH RIVER.—Cold Spring, Willing Workers, 2.10; Cornwall, Canterbury, 5; Cornwall-on-Hudson, 25; Freedom Plains, 15; Highland Falls, Mrs. and Miss Bettman, 2.50; Marlborough, 22; Matteawan, 33; Newburgh, Calvary, Earnest Workers, 40; Poughkeepsie, 119.35; Salisbury Mills, Bethlehem, 12; Smithfield, Happy Pilgrims, 6.65; Wappinger's Falls, 6, 288.60

OTSEGO.—Oneonta, 10.00

ROCHESTER.—Lima, coll., 4.63; Livonia, coll., 6.46; Mendon, coll., 14.25; Rochester, Brick, Y.P.S.C.E., 30; Sparta, 1st, p. off., 27.45; Springwater, coll., 2.14, 84.93

ST. LAWRENCE.—Gouverneur, 8.50; Theresa, 10, 18.50

WESTCHESTER.—Peekskill, 1st and 2d, p. off., 45; Sing Sing, 71.70; Stamford, Conn., p. off., 28.40, 145.10

MISCELLANEOUS.—Mrs. A. Conklin, 50 cts.; East Bloomfield, 31.77; Mr. and Mrs. E. Hayslip, 20; Mrs. K. W. Howell, th. off., 50; Montreal, Can., Mrs. E. K. Green, 4; Miss Susan Morse, 10, Miss E. M. Morse, 45; Turin, N. Y., in memoriam, 20.90; Valparaiso, Chili, Mrs. David Trumbull, 10, 192.17

Total,	$2,774.43
Total receipts since April 1, 1891,	31,967.27

Error in November receipts: Niagara Presbytery, Albion, $13.18, should read Albion, $25.18.

MRS. C. P. HARTT, *Treas.*,
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MRS. J. A. WELCH, *Asst. Treas.*,
39 West Seventeenth St., New York City.

BOX LIST.

From Brooklyn Presbyterial Society to the Girls' School at Baranquilla, Colombia.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest for the month of October, and from November 20 to December 20, 1891.

AUSTIN.—San Angelo, Mrs. S. Smith and 1st Ch. S.S., 12.50

EMPORIA.—Arkansas City, 2.50; Burlington, 2.50; Caldwell, 8.30; Derby, 95 cts.; Emporia, 10, India Bd., 6.50; Peabody, 20; Wichita, Lincoln St., 2.50, Gleaners, 75 cts.; 1st Ch., 5.75, 59.75

KANSAS CITY.—Brownington, 5.77; Clinton, Y. L. S., 10, Willing Workers, 8.30; Independence, 55.88; Kansas City, 1st Ch., 25; Knobnoster, Willing Hands, 6.25; Raymore, 7.75, Y. P. Circle, 4, Busy Harvesters, 5.58; Sedalia, Central, 9.05; Warrensburg, 6, 143.58

LARNED.—Burrton, 9, Earnest Workers, 2.05; Halsted, 3; Hutchinson, 5, Pearl Gatherers, 13; Lyons, 11.50; McPherson, 17.25, Pansies, 9.74; Sterling, 4.40, Daisy Bd., 1.75, 76.69

NORTH TEXAS.—Denison, 1.50, S. S., 7.38, Birthday Box, 2, 10.88

OSBORNE.—Colby, 75 cts.; Oberlin, 4; Smith Center, 1.25; Wa Keeney, 50 cts., 6.50

OZARK.—Eureka Springs, 5; Greenfield, 4.51, Daisy Chain Bd., 7.66; West Plains, 5.25; Pres'l th. off., 5, 27.42

PLATTE.—Carrollton, 4.30; Chillicothe, 3; Hopkins, 6; King City, Little Gleaners, 1; Maryville, 23.75; New Point, 20; 1st Ch., 16; Parkville, 17, Busy Bees, 12.14; Westminster, 20.03; Weston, 2, Bd., 4.50, 129.72

ST. LOUIS.—Carondelet, 3.87; a friend, 3; Forest Park University, Y. L. S., 8; Ironton, 1; Kirkwood, 4.78; St. Louis, Lafayette Park Ch., 150, Y. L. M. S., 25; Memorial Tabernacle, Y. P. S. C. E., 15.81; Wash. and Compton Ave. Ch., 125; West Ch. M. S., 7.50; Westminster, 2, 345.96

TRINITY.—Dallas, 2d Ch., 12.50

MISCELLANEOUS.—Spring Hill, Willing Workers, 5.50

Total for dates,	$831.00
Previously acknowledged,	1,624.98
Total to December 20, 1891,	$2,455.98

MISS JENNIE MCGINTIE, *Treas.*,
4134 Cook Ave., St. Louis, Mo.

Receipts of Woman's Occidental Board of Foreign Missions ending December 22, 1891.

LOS ANGELES.—Carpenteria, 2; Colton, S.S. Bd., 2.40; Coronado, 12.90; Los Angeles, 1st Ch., Mrs. Chochran, 17, Archie Hodge Bd., 16; Bethany Ch., Y.P.S.C.E., Jr., 4.68, S.S. Bd., 1.25; 2d Ch., Agnes Poor Mem'l Fund, 2.30; Boyle Heights Ch., 10; Chinese Ch., Morrison Bd., 9; Grandview, 14.14; Spanish Sch., Estrella de la Mañana Bd., 3.75; Orange Ch., 13, Golden Links, 1.75; Pasadena, 1st, 11.17; Calvary, 3.50; Union Prayer Meeting, 7.75; Pomona, 27.40; Redlands, 45; Riverside, Arlington Ch., 13.75, Girls' Working Club, 4; Santa Barbara, Adams Chinese Bd., 2.50, Y.P.S.C.E., 15; San Bernardino, 14; San Diego, 33.65; Tustin, 3.50, Busy Bees Bd., 3.50; Ventura, San Buenventura, 5.15; Westminster, 6.50, 306.54

OAKLAND.—Oakland, Brooklyn Ch., 158; 1st, 140.60; Danville, 1.70, 300.30

SAN JOSÉ.—Los Gatos, 10; Santa Clara, 25; San José, 1st, 48, Alexander Duff Soc., 37.20, 120.20

SAN FRANCISCO.—San Francisco, Calvary Ch., 34.25; 1st, 183.60; Westminster, 7.70, 220.55

MISCELLANEOUS.—Woman's Canadian Board of Foreign Missions, 75.00

Total for the month,	$1,022.50
Previously acknowledged,	2,768.78
	$3,791.37

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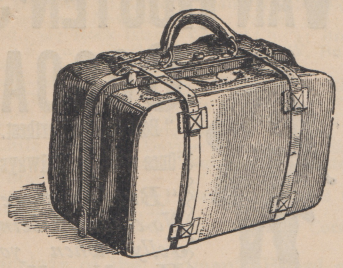

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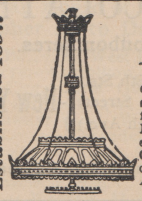

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